

A
DEFENCE

Pl. V. 2.

Of
THE INNOCENCIE
OF THE THREE CEREMO-
NIES OF THE CHVRCH OF
ENGLAND.

viz.

The *Surplice*, *Crosse* after Baptisme, and *Kneeling*
at the receiuing of the blessed Sacrament.

Divided into two Parts.

In the former whereof the Generall Arguments vrged
by the Non-conformists; and, in the second Part,
their Particular Accusations, against these

III. Ceremonies severally, are an-
swered, and refuted.

1. COR. II. 16.

*If any man seeme to be contentious, we haue no such custome,
neither the Churches of God.*

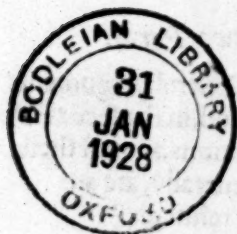
Published by Authoritie.




LONDON,


Imprinted for William Barret.

1618.




**TO THE RIGHT
HONORABLE, GEORGE
MARQVIS OF BVCKINGHAM,**
*Viscount Villiers, Baron of Whaddon, Master
of his Maiesties Horse, Knight of the most noble Order
of the Garter, Gentleman of his Maiesties Bed-
chamber, and of his most honorable
prinie Councell.*

My Lo.

 *I haue bene your happinesse, so
haue had that highest Nobili-
tie, that can befall vnto the sons
of men; I speake not now of Na-
sci, but of Renasce, through
Baptisme, in this our most Or-
thodoxe, and flourishing Church: which alas! now
(by the same obligation, arising from the due respect
of a child vnto the Mother) may seeme to require
your Lordships aide and assistance, especially against
two sorts of Aduersaries, by whom she is (although
in a different degree) vnworthily and vniustly impug-
ned; the one whereof are the Papists, and the other
the Non-conformists. The Papists persecute her*

THE EPISTLE

with all their engines of hate, as if she were an execrable Apostate: notwithstanding they themselves (to instance but in two points) first, worship with diuine honor, as the person of the Son of God, that, which, in their opinion, may; but, in the iudgement of all other Churches, doth remaine still (according as Theodoret, 1200 yeares since, in expresse words determined) in forme, figure, & substance, Bread. which necessarily inferreth an high degree, not only of a possible, but euē of an infallible Idolary. And secondly haue they, of late, added twelue new Articles of Beliefe vnto our Christian Creed, with an opinion of equal necessity: which kind of addition vnto the Christian Faith doth proue them notoriously heretical, and liable vnto the Apostles curse, who pronounceth an Anathema vpon either man or Angell, that shall coine any new doctrine of that kind. Concerning the Non-conformist. He, although he doth owe his spirituall birth vnto the Church, as wel as his natural vnto his Parents; yet neuerthelesse doth he defame his Mothers religious worship; infringe her wholsome libertie; and contemne her iust authoritie: thereby occasioning that horrid Schisme, which is made by Separatists, the dissected Sects, and verie Acephalists of this present age. Against the Papists I haue had many conflicts. Now, in this Treatise, my purpose is
princi-

DEDICATORIE.

principally to cōtend against the Non-conformists;
which being finished, I thought my selfe bound to
devote the same vnto your Honour, in testimonie
of my due acknowledgment, for your Lordships singu-
lar fauour, and respect towards me: and for much the
rather haue I thus aduentured, because the Treatise
it selfe was first occasioned by your Lordship. If
therefore (Right Honorable) in that eminence of
Fauour, which you haue in the eyes of our most
gracious Soueraigne, you shall imitate his Maiesties
admirable wisdom and zeale, in the aduancing of
This, the true daughter of that primitiue Mother-
Church, against whatsoever kind of Aduersaries;
She shall make you twice-honorable, both in the eyes
of God and Man; by blessing you with her prayers,
wishing vnto you Good lucke with your Honor; Psal. 45. 5.
and happie prosperitie for preseruing of her Peace: Psal. 122. 6.
whereunto, according to my especiall dutie, I resound
an answerable Eccho; beseeching God to prosper
your Lordship, and to accomplish you, especially, with
all his spirituall blessings, in heavenly things; and
to preserue you to the glorie of his sauing Grace.

Your Honours, in all humble
acknowledgement,

Tho. Cestren.

An Epistle to the Non-conformists,
to reduce them from their Superstitions,
and Scandals against the Church.

IF you (my brethren) or any others shall maruell, why I impute *Superstition* vnto you, I may thinke that either they know not you, or that you are not rightly acquainted with your selues : because, as there is a *Superstition affirmatiue*, by an Idolatrous *Tou- ching, tasting, and handling* of things that are held to be sacred; so is there likewise, which cannot be denied, a *Negative Superstition* (condemned by the Apostle) which, in regard of things that were falsely iudged vnholly and profane, did prohibite, saying, ^a *Touch not, taste not, handle not.* Wherein, notwithstanding, not the act of Abstain- ing, but (obserue I pray you) the erroneous opinion, in forbearing, and forbidding such things, was the *formall cause of Superstition*. Whereunto, how farre you may be thought to symbolize, by your *Negative* opinions, concern- ing these your prohibitiōs, *Knele not, crosse not, weare not, &c.* this Treatise doth fully discusse and determine.

^a Col. 2. 21.

But you thinke it sufficient to haue produced M. *Cal- uin*, B. *Iewel*, M. *Bucer*, P. *Martyr*, Beza, Zanchy, Chem- nius, Daneus, and other the best accomplished Diuines, as Aduocates to pleade your Cause. It is wel; if you shall be as well contented, that (according as ^b *Festus*, knowing S. Paul to haue appealed vnto *Cesar*, did reasonably resolute, saying, *Vnto Cesar shalt thou go*) I, likewise vpon your al- legations

^b Act. 25. v.
10. 12.

The Epistle to the Non-conformists.

legations of such reuerend and iudicious Authors, may challenge you to stand vnto the Testimonies of your owne Witnesses: by whom you may easily vnderstand, that the most of your *Negative Opinions* are so many *Superstitions*.

We haue receiued from you these Opinions concerning Ceremonies. 1. *No Ceremonie, without speciall warrant from the word.* 2. *No appropriation of any humane Ceremonie vnto Gods worship.* 3. *No signification mysticall in any such.* 4. *No vse of any such Ceremonie, which hath bene once superstitiously abused.* 5. *No bodily gesture, in token of reuerence, at the receiuing of the Lords Supper, is lawfull.*

Be you likewise pleased to take a view of the Testimonies of your owne Witnesses, condemning your former assertions. The first, thus: *The Sadduces did reiect all manner of Traditions, which had not bene deliuered by Moses; like as do the Anabaptists, and Libertines of these dayes: who are, notwithstanding, confuted by the example of Christ, in his obseruing of the feast of Tabernacles, which was ordained by Iudas Machabeus. But the Papists, like the old Pharisees, are in another extreame.* * Besides, to challenge a speciall prescription for all Ceremonies out of the word, *Is contrary to the wisdom of Christ: and To Christian libertie.*

The second, of *Not appropriating, &c.* thus: *It infringeth The libertie of the Church.*

The third, against *Mysticall signification*, thus: *To denie Symbolicall Ceremonies, is a morositie: in so much that the Papists are to be reprobued for their dumbe, and non-significant Ceremonies. But these, as Significant, are lawfull, although not as operative. yea Significant are profitable for admonition, and for testification of our duties. Finally, the denying of this power to the Church, is a Deprining her*

c Danzius l. sag. de Tradit. cap. 29.

* These other Testimonies ensuing, are cited, and expressed in this Treatise, throughout. d Caluin, e Zanchy, f Bucer, Zane, and others. g Caluin. h D. Rainold, i Martyr, and Caluin. i Chemnis. k B. Iewell, Zanchy, Chemnis. l Bucer.

of

of her Christian libertie.

The fourth, of *Abolishing* of all Ceremonious use of things, that haue bene once *superstitiously* abused, thus:
The wickednesse of man cannot so farre pollute the good creatures of God. Why? The abuse of such things doth not cleaue to the things themselves, but vnto the minds of them that do abuse them. What then? As it is superstition to place holinesse, so it is to place unholinesse in them. To conclude. This doctrine is Contrary to the intention of Christ, and to the Libertie of the Church of Christ.

The last, which is of *Not using* any bodily reuerence at the holy Communion, Thus, *Outward reuerence is requisite in Communicants, both for the dignifying of Christs mysteries, and for the increase of our Christian deuotion. In a word, to deny the Church power, to choose her gesture of Reuerence, is Contrary to the libertie allowed her by Christ. All these, with diuerse other authorities and reasons, are more expressly mentioned in the Treatise it selfe.*

If you desire not to take vp your ware by retaile, you may haue it in a generalitie. For, to instance but in one Ceremonie, (be it the *Surplise*) the Reformed Churches, although they used it not, yet did they so certainly iustifie our practise thereof, that (as it is confessed): *if we shal condemne these indifferent things, we shall condemne infinite Churches, which are honoured of vs, as most commendable. Or thus: we shall condemne all Churches of impiuous boldnesse. Not to returne vpon you the many Parliaments, and Conuocations, which (by the generall consent of the learnedst Diuines, and the most wise and religious Gouernours in this kingdome) haue established these Rites.*

Before I shut vp this Epistle, let me acquaint you with some other of your errors, which may chiefly require your *second thoughts*. I shal need but only to point at the.

The

m P. Martyr,
 Beza.
 n Bucer.

o B. Jewell.

p Calvin.

q B. Jewell,
 P. Martyr.

r Calvin, B.
 Jewell, Zan-
 chy, Zepper.
 P. Martyr.

t Bucer, P.
 Martyr.

u P. Martyr
 loc. comm.
 pag. 1086.

v Bucer.

The Epistle to the Non-Conformists.

One is, your often alleaging of *Scriptures*, *Fathers*, and other *Authors*; and your open mistaking of their meanings, as will evidently appeare.

The next is, the many Repugnancies vnto your selues, by such an extreme difference betweene your *Swearing*, and *Praying*; your *standing*, and *sitting*; your *hands*, and *tongues*, your *heads*, and your *knees*, *eyes* as if there were some mile distance betweene you, and your selues. Not to mention your many obiection; which make against your owne conclusions.

The third is, the extreme iniurie that you do vnto the Church. But you pretend peace; because, forsooth, you preach not against *Conformitie*. As though there were not a Preaching as well in the *care*, as on the *house-top*; or not as well an exemplarie, as there is an oratorie seducement: else could not Saint Paul haue said, concerning Gal. 2. 14. onely the Exemplarie; *Cogis eos Iudaizare*.

And that which herein doth double your offence, is, that your opposition is grounded vpon a sinister conceit, that our Church obserueth these *Ceremonies* in an opinion of *Holinesse* and *Necessitie*: which is altogether contrarie to her owne expresse protestation. Howbeit, if her meaning in this case were but ambiguous, or doubtfull, yet would wel-conditioned children take things from a Parent with their right hands: but your deprauing of her professed and plaine doctrine, what can it else argue in you, then an earnest bent to contention, against the generall custome of the Church? not vnlike vnto the *Accipencer*, which vsually swimmeth against the streame.

The last, is, your notorious *Scandals* given vnto them that are without, and them that are within the Church; to the weake, and to the strong; yea and to the Church of God it selfe, by breaking the hedge of peace, and ope-

A

ning

The Epistle to the Non-conformists.

ming a gap for the wilde Bore out of the Romish Forrest to enter in, and roote out that goodly vine, which many *Pauls*, the industrious Bishops, and Pastors haue *plained*; and many *Apollos*, the faithfull Martyrs of Christ haue *watered* with their blood. And yet more specially that *Scandall*, which you commit against your owne selues; I meane, so many of you, as acknowledge the *Innocencie* of our *Ceremonies* fully cleared, and your owne consciences sufficiently conuincd, and do notwithstanding resolute (I can scarce, for horror, mention so execrable a resolution) to continue in opposition, only for feare of *discrediting* your *Ministerie*. which this Treatise pro-
neth to be altogether *false, presumptuous, partiall, and pernicious.*

Diuers other things might haue bene obserued: but to conclude. Be you exhorted (beloued brethren) if there be in you a due hatred of *Superstition*; any ioy in the Spirit of vnitie; any zeale of the successe of the Gospell; or any conscience of truth, embrace the peace of the Church: and the *God of peace* replenish your hearts with all spirituall Graces, and preserue vs to the glorie of his Sauiug
Grace.

THE



TO THE READER.



E thou advertised (Christian Reader) that the Objectors, in this Treatise, are principally the Assembly of the Lincolnshire Ministers, in their booke called the Abridgement, &c. printed 1605. The other, in the Margens (who, for the respect I haue unto them, are but halfe-named) are the Ministers in the Diocesse of Chester: whose Reasons, of their Refusall of Subscription, (so many as they could either borrow of others, or inuent of themselves, I keepe by me in writing; and haue as methodically, as I could, ranged them into order in this Treatise. Good Reader, studie the peace of the Church, and eschue all differences, touching these matters, which are apparently, in their owne nature, Indifferent.

Page 37. lin. 4. Object. 1. &c. Dele, the whole line. Page 49. lin. 5. after, iudicious Divines, adde, 4. Reasons. Page 61. Sect. 9. after, 5. Their owne practise, adde, 6. Reasons. Page 100. lin. 3. for, Their, reade, Our Answer. Page 118. lin. 24. reade, Maxim. Page 172. lin. vi. in marg. dele 1. Pet. 2. 8. page 204. lin. 30. reade, 3. and 3. per m. n.

THE CONTENTS OF THIS ENSVING TREATISE.

PART. I.

It consisteth of
Two parts:

1. *A general Defence of the Ceremonies above mentioned.*
2. *A particular Defence of each one severally.*

CHAP. I.

In the first Part the Non-conformists use sixe Arguments against the foresaid Ceremonies.

Their first generall Argument is, because, Every Ceremonie should have Special warrant frō Scripture, which (as they say) these have not.

The Proposition of this Argument they labour to prove by Scriptures.

Their I. Text is Heb. 3. 2. of Christs faithfulness in Gods house. Our Answer Sect. 3. &c.

II. Text, 2. Sam. 7. 7. God saying to David, Shalt thou build me an house? Our Answer Sect. 6. &c.

III. Text, Ier. 7. 22. 23. I commanded not your fathers concerning Sacrifices, &c. Our Answer, Sect. 8. &c.

IV. Text, Esa. 1. 11. Who required these things at your hands? Our Answer, Sect. 11.

V. Text, Ier. 7. 31. God saying, Which I commanded you not. Our Answer, Sect. 12.

Their second prooffe, for their Negative arguing from Scriptures, is from the iudgement of ancient Fathers. Our Answer, Sect. 13. &c.

Their third prooffe is from the Testimonies of Protestant Diuines. Our Answer, Sect. 15.

Our generall Confutation of their first Argument, in disputing Negatively from Scripture, in the question of Ceremonies; by Reasons.

Our I. Reason, from that place of 1. Cor. 14. v. 40. Sect. 16.

II. Reason, from Fathers. Sect. 17.

III. Reason, frō the iudgement of Protestant Diuines. Sect. 18.

IV. Reason, from the nature of Ceremonies; according to the Praises of other reformed Churches. Sect. 20.

V. Reason, from the Confession, and Praise of the Non-conformists themselves. Sect. 21.

The Assumption of their Argument (namely that these our Ceremonies want due warrant from Scripture) which the Non-conformists labour to prove. Our Answer, Sect. 22. to the end of the Chap.

CHAP.

CHAP. 2.

Their second general Argument is, Because Ceremonies are parts of Gods worship; which no man can lawfully ordaine. Ergo, &c.

The Proofs first of their Maior.

Their I. Proofs from Scriptures; Esa. 29. 13. Deut. Coloss. &c. Our Answer, Sect. 3. and confutation of their interpretation of such Scriptures. Sect. 4.

II. Proofs from the iudgement of ancient Fathers. Our Answer, Sect. 5.

III. Proofs from Protestant Authors. Our Answer, Sect. 6.

The proofs of their Assumption, to shew that our Ceremonies are held as parts of Gods worship.

I. Proofs, because they are imposed as parts of Gods worship. Our Answer, Sect. 8. &c.

II. Proofs, Because imposed with an opinion of holiness. Our Answer, Sect. 10.

III. Proofs; Because preferred before preaching, and other necessary duties. Our Answer, Sect. 11.

III. Proofs; Because the people conceiue them to be necessarie. Our Answer, Sect. 12.

V. Proofs, Because the punishment is so severe against the Transgressors of them. Our Answer, Sect. 13.

VI. Proofs; Because the censure against the contrary-min-

ded is to terme them Schismatics. Our Answer, Sect. 14.

Our general confutation of this second general Argument of the Non-conformists, concerning the essential parts of Gods worship: from the plaine and expresse Profession of our Church. Sect. 15.

CHAP. 3.

Their third general Argument against these Ceremonies is, because they are made Significant.

Their Proofs from

}	1. Scriptures.
	2. Fathers.
	3. Protestant diuines.
	4. Reasons.

I. Proofs from Scriptures of Mar. 7. 8. Mat. 15. You haue made the Comandements of God of none effect, by the traditions of men. Our Answer, Sect. 2.

II. Proofs, from Fathers. Our Answer, Sect. 3.

III. Proofs, from the testimonies of Protestant Diuines. Our Answer, Sect. 4.

IV. Proofs, from Reasons.

I. Reason; Because a Ceremonie is a chiefe part of Gods worship. Our Answer, Sect. 5.

II. Because Gods owne Ceremonies of the old law are not to be vsed. Ergo, &c. Our Answer, Sect. 6.

III. Because this openeth a gap to other Popish trash. Our Answer, Sect. 7.

*The Non-conformists Assumptio:
and our Answer. Sect. 8.*

*Our general Confutations of their
third generall Argument, concerning
a Ceremonie significant.*

*Our I. Confutation by Scripture:
II. Fathers: III. Reasons: IV. The
Non-conformists owne Witnesses: V.
By the practise of the Non-confor-
mists themselves: VI. Reason: to
prove the lawfulnessse of Significant
Ceremonies.*

*Our I. Example out of Scrip-
ture, is of Abraham before the
law. Gen. 24.*

*II. Examples vnder the law:
first, in the ordination of Festivall
dayes, as the Feast of Iots, Est. 9.
Sect. 9. 10. Second, in the Feast
of the Dedication, 1. Machab. 2.
Iustified by Christ, Ioh. 10. Sect.
12. & 13. Next instance in the
Ceremoniall instruments, both
in the Altar of the Gileadites,
Ios. 22. Sect. 15. 16. and secondly
in Salomons Altar, 1. King. 8.
Sect. 17. 18. 19. 20. 21. and in the
Iewish Synagogues, Sect. 22.*

*III. Examples in the time of the
Apostles. As first, the Feasts of
Charitie. Sect. 23. 24. 25. 26. 27.
Second, the Holy Kisse. Sect. 26.
27. and third, Womans coue-
ring of her head. Sect. 28.*

*Our second Confutation, by the v-
ninersall custome of all Christian
Churches, as well Primitiue as
Successiue. Sect. 29.*

*Our third confutation, from the
testimonies of the Non-conformists
owne Witnesses. Sect. 30.*

*Our fourth confutation is from the
confessions and practise of the Non-
conformists themselves: by example
in taking an Oath, Sect. 31. And in
the obseruation of the Lords day,
and other Festivalls. Sect. 32.*

*Our fift confutation is from Rea-
son, taken from the nature of a Ce-
remonie, that it must not be dumb.
Sect. 33. 34.*

CHAP. 4.

*The fourth generall Argument of
the Non-conformists, against these
ceremonies, is, Because they haue
bin abused in Popery: and, There-
fore ought to be utterly aboli-
shed.*

*For prooffe of their Maior, they al-
ledge the reproofes used against Ce-
remonies, either Heathenishly,
Iewishly, or Heretically abused:
which they endeavour to euince,*

*from { 1. Authoritie of Scripture.
2. Of ancient Councils, and
Fathers.*

*Their I and II. Scriptures, Leuit.
18. &c. Our Answer, Sect. 2. 3.*

*III. Deut. 7. commanding the names
of Heathenish superstition to be
abandoned. Our Answer, Sect. 4.*

*IV. Dan. 1. Daniel would not
be defiled with the Kings meate.
Our Answer, Sect. 5.*

*V. The example of Hezechias, in
demolishing of the Brazen Serpent,
2. Reg.*

2.Reg. 18. *Our Answer, Sect. 6.*

Their obiections of the second kind, concerning Heathenish Rites, is from Councils and Fathers.

I. *Instance in the Councell of Carthage, against Altars in Highways, abused by Pagans. Our Answer, Sect. 7.*

II. *In the same Council, against Reliques of idolatrie. Our Answer, Sect. 8.*

III. *In the Councell of Brac. concerning Greene bay-leaues. Our Answer, Sect. 9.*

IIII. *In the Council of Africk, against the Birth-dayes of Martyrs. Our Answer, Sect. 10.*

V. *In Tertullian, forbidding to borrow anything of an Idoll. Our Answer, Sect. 11.*

VI. *Again in Tert. concerning washing of hands, and laying aside Clokes. Our Answer, Sect. 12.*

VII. *In Miltiades, concerning Fasting on Friday. Our Answer, Sect. 13.*

VIII. *In Ambrose, about offering Cakes. Our Answer, Sect. 14.*

IX. *In August. to leaue the heathenish toys, &c. Our Answer, Sect. 15.*

Their second kind of Obiections, concerning Iewish Rites.

Their Instance in the Councell of Nice, concerning the Feast of Easter. Our Answer, Sect. 16.

Their third kind of Obiections is concerning Heathenish Rites.

I. *Instance in the Councell of Gangris, about Fasting on the Lords day, abused by the Manichees. Our answer, Sect. 17.*

II. *Instance in the Councell of Brac. about Eating of flesh abused by the Priscilianists. Our Answer, Sect. 18.*

III. *Instance in Gregory, against Thrice dipping in Baptisme. Our Answer, Sect. 19.*

IIII. *Instance in Leo, against the abuse in Conference with Hereticks. Our Answer, Sect. 20.*

Their general Assumption, so prone that our Ceremonies haue bene as ill as Heathenishly abused by Papists. Our Answer, Sect. 21.

Our general Confutation of their general Argument; for the abolishing such things as haue bin abused.

Our I. Prose, is from Scriptures. Sect. 23.

II. Prose from Fathers. Sect. 24.

1. From Inconueniency. Sect. 25.

2. From the absurdity of the Non-conformists Rule. Sect. 26.

III. *From Reason. 4. Reason. 3. From other meanes of reforming abuses, thā by abolishing the things Sect. 27.*

4. From the difference betweene Pagans & Papists. Sect. 28.

IV. From the Testimonies of their principall Witnesses. Sect. 29.

V. From the confessions, and Practises of the Non-conformists themselves. Sect. 30.

CHAP. 5.

The first general Argument of the Non-conformists, against the foresaid Ceremonies, is taken from the Scandall which is pretended to be occasioned by them.

Our Answer. { 1. By exposition, of the word Scandall. Sect. 1.
2. By division of it into Active. Passive. Sect. 2.

Active Scandall subdivided.

1. In respect of the Parties Aggravated, { Direct. Indirect. Sect. 3.
2. In respect of the parties offended, { Weake, Strong. Sect. 4.
3. In respect both of Persons and Cause, either Determined. Undetermined. Sect. 5.
4. In respect of the effects { Lapse into sin, Hindrance from God. Sect. 6.

The Passive Scandall divided in respect of the party offended, matter of offence. Sect. 7.

1. Subdivision, Of his iudgment concerning the party offended, Or, of his affection. Sect. 8.

II. Subdivision, in respect of the opinion of Indifference. Necessity. Sect. 9.

The general Assumption of the Non-conformists, proving our Ceremonies to be Scandalous.

I. Against superstitious Papists Our answer. Sect. 10.

II. Against Profane persons, Our answer. Sect. 11.

III. Against weake brethren, Our answer. Sect. 12.

IV. Against vnconformable Congregations. Sect. 13.

V. Against vnconformable Ministers. Our answer. Sect. 14.

VI. Against all sorts, by appearance of evil, Our answer. Sect. 15.

Our general Confutation of their former Assumption, concerning Scandall, by proving the Non-conformists themselves guilty of the manifest Scandal, as both in Active and Passive. Sect. 16.

I. Active Scandall, by weakening some that remaine in the Church. Sect. 17.

II. By driving some out of the Church as Separatists, Sect. 18.

III. Hindering some from the Church, as Papists. Sect. 19.

IV. Against the Church itselfe: first Comparatiuely, by rather offending their Mother, than their Brother. Sect. 21. By Contempt. Sect. 22.

CHAP.

CHAP. VI.

The sixt generall Argument of the Non-conformists, against our Ceremonies, is taken from Preiudice against the Liberty of Christians.

Seet. 1. 2. 3.

Our distinction betweene Necessity of doctrine, and Necessitie of obedience. Seet. 3.

The first Proove of the Non-conformists is from Scriptures.

I. Scripture. 1. Cor. 7. forbidding to Cast a snare vpon Christians. Our answer. Seet. 4.

II. Script. Gal. 5. Stand fast in the liberty &c. Our answer. Seet. 5.

Their second Proove from Reason.

I. Reason, thus; Else, how shall not the Popish Ceremonies be excusable? Our answer. Seet. 6.

II. Reason; They are imposed with an Opinion of binding mens consciences. Seet. 7.

Our particular Answeres.

I. Distinguishing betweene manner, and measure of binding mens consciences. Seet. 7.

II. Confuting the Non-conformists from their own Witnesses. Seet. 8.

III. Shewing that Ecclesiasticall Lawes haue a kind of force to binde mens consciences. Seet. 10.

The Non-conformists Obiection, from Bowling. Our answer. Se. 11.

Our Generall Confutation of the foresaid sixt generall Argument of the Non-conformists, concerning the impeaching of Christian Liberty; and Proouing our Church free from this error.

I. Reason, from the acknowledgment of the Non-conformists themselves. Seet. 12.

II. Reason from the profession of our Church. Seet. 13.

III. From the contrary; shewing that the Non-conformists opinion of Refusall is the very breach of Christian Libertie. Seet. 14.

To the end of the first part.

The second Part of our Defence by particular Answers to the particular Accusations of the Non-conformists, against the III. Ceremonies of our Church, viz. Surplice, Crosse after Baptisme, and Kneeling at the receiuing of the B. Communion.

CHAP. I.

I. Of the Surplice: and our particular defence thereof, against their generall Accusations.

The I. Accusation of the Non-conformists, against the Surplice, is in respect of the distinction of Apparell. Our Answer. Seet. 1.

II. Accusation, in respect of the Office, wherunto the Surplice is applied, which is Ecclesiasticall. Our Answer, Seet. 2.

III. Accusation is in respect of the

the colour, as not anciently used.
Our Answer, Sect. 3.

IV. *Accusation, because it is made Significant. Our Answer, Sect. 4.*

V. *Accusation, because it hath resemblance with the Jewish attitude. Our Answer, Sect. 5.*

VI. *Accusation, both in respect of the Resemblance, and of the Signification jointly together. Our Answer, Sect. 6.*

VII. *Accusation, from the pretended Author thereof, as being a Pope. Our Answer, Sect. 7.*

VIII. *Accusation, from the former abuse of it in Poperie. Our answer, Sect. 8.*

IX. *Accusation, that the People account it Holy; and others thinke it Scandalous, &c. Our answer, Sect. 9.*

Our summative Confutation of the Non-conformists, arguing against the Surplice.

CHAP. 2.

Our particular Defence of the second Ceremonie, which is the Crosse after Baptisme; against their severall Accusations. Their Accusations.

I. *That It is contrary to the second Commandement. Our answer, Sect. 1. 2.*

II. *That It detracteth from the perfection of Baptisme, in many respects: as,*

1. Be-

1. *Because it is made a part of Baptisme. Our answer, Sect. 3.*

2. *It is sometime used, whilst the words of Baptisme are in pronouncing. Our answer, Sect. 4.*

3. *It is used after Baptisme, which is worse. Our answer, Sect. 5.*

4. *It is called a Token of our profession---. Our answer, Sect. 6.*

5. *It is said, that the child is dedicated thereby, &c. Our answer, Sect. 7.*

III. *Accusation; that it is abused by Papists. Our answer, Sect. 8.*

IV. *That This crossing of the forehead, being allowed, may iustifie the Popish crossing of their breasts. Our answer, Sect. 9.*

V. *That The Author of it was the hereticke Valentinus. Our answer, Sect. 10. 11.*

VI. *That The Countenancer thereof was Montanus an hereticke. Our answer, Sect. 12.*

VII. *The superstitious abuse of it by ancient Fathers, whom they grossly imitate. Our answer, Sect. 13.*

Our summative Confutation of the Non-conformists; concerning the use of the Crosse after Baptisme. Sect. 14.

CHAP. 3.

Our particular Defence of the third

third Ceremonie of Kneeling at the receiving of the holy Communion, against their severall Accusations.

Their first Accusation is from the Example of Christ. *Our answer*, Sect. 2. 3.

Our Confutation of their former Accusation:

- I. By Reasons, { 1. From the words of the Evangelists. Sect. 4.
2. From the like action of Christ. Sect. 5.

II. By their owne Witnesses. Sect. 6.

III. By the practise of the Non-conformists themselves. Sect. 7.

Our Determination of the point, concerning the first Accusation.

Their second Accusation, Because kneeling is contrary to the intention of Christ. *Their Reasons;*

I. Because contrary to the nature of a banquet. *Our answer*, Sect. 9.

II. Contrary to the nature of a Table-gesture. *Our answer*, Sect. 11.

III. Contrary to the due disposition of the Receiuer, which should be in Thankfulness, &c. *Our answer*, Sect. 12.

IV. Because such Reuerence becometh not the meannesse of the Elements. *Our answer*, Sect. 13.

V. Contrary to the example of the Apostles. *Our answer*, Sect. 14.

Our summative Confutation of the Non-conformists second Accusation:

I. From Reason. Sect. 15.

II. From their owne Witnesses. Sect. 16.

III. From the practise of the Non-conformists themselves. Sect. 17.

Their third Accusation, from the Example of the Primitive Church, which was Standing, &c. Our answer. Sect. 18.

Their IIII. Accusation, Because the opinion of the people holdeth them necessary. And the like is the opinion of the learned. Our Answer. Sect. 19. 20.

Their V. Accusation, that the first Invention thereof was Antichristian. Our Answer. Sect. 21.

Their VI. Accusation, that it hath bene Idolatrously abused. Our answer. Sect. 22.

Their VII. That it is still vsed as a part of Gods worship. Our answer. Sect. 23.

Their VIII. Accusation, that This gesture of kneeling is Idolatrous in itselfe. Prooued by Reasons:

I. Because before a Creature. *Our answer*. Sect. 24.

II. Because a Relatiue worship. *Our answer*. Sect. 25.

Their I. Confirmation thereof, Because

Because this kind of worship was the worke of Idolatry. *Our answer. Sect. 26.*

Their 2. Else why vse wee not the same in Baptisme?

Our answer. Sect. 27.

Their 3. Else why cōdemne we Papists in the worshipping of Images? *Our answer. Sect. 28.*

Our Confutations of the Non-conformists, and Iustification of our Church concerning Relative worship. Sect. 29.

I. By Reasons; shewing our difference from the Relative worship of the Papists.

1. Difference, manifesting the Two Romish opinions. Se. 30.

31. & 32.

2. The Romish worship (absolute) of an Image. Sect. 33. And of the Sacrament, Sect.

34. Our contrary vse, Sect.

35. Illustrated by a similitude. Sect. 36. 37.

Our second ground of Confutation is taken from the Non-conformists owne Witnesses, concerning the reverent receiving of this Sacrament. Sect. 38.

Our third Confutation of the Non-conformists, from the confession of Bellarmine, concerning the Protestants opinion of Adoration, Sect. 39. & 40.

Our fourth Confutation of the Non-conformists, is from the Non-conformists owne Practises.

I. From their Intentionall reverence. Sect. 40.

II. From their Bodily presence, in communicating with us. Sect. 41.

III. From Corporal foode, their bodily Sect. 42.

reuerence, at And Sacra- the receiving mentall. Sect. both of their 43.



A DEFENCE OF THE INNOCENCIE

OF THE THREE CEREMONIES

of the Church of England; viz. Surplice, Crosse
after Baptisme, and Kneeling at the
receiuing of the B. Sacrament of
the Lords Supper.

CHAP. I.

*The Arguments, or rather
Accusations, which are
brought by the Non-
conformists, against our
Ceremonies, are ei-
ther*

1. *Generall; which are made
ioyntly against them all:*
Or,
2. *Particular, by more speciall
exceptions vnto each one
of them severally.*

SECT. 1.

*Our first defence of the Three Ceremonies is against
their Generall Arguments.*



Y endeuour is, throughout this whole
Treatise, to furnish my Reader, not onely
with defensue weapons, by distinct and
particular answers to all obiections; but
with offensue also, by generall cōfutations
of their Arguments: both which I assume to performe
(if God pernit) with as iust a combination of breuitie,

B

and

and perspicuitie, as the nature of the cause shall require.
And now we put the matter vnto triall.

SECT. II.

The first generall Argument made by the Non-conformists, against the three Ceremonies of our Church.

Abridg. Line.
part. 1. pag.
44.

M. Hy:

Maior. *The Scripture in many places condemneth not onely that which is done against the warrant and direction of the word, but also that which is done besides it, specially in the matters of Gods Service.*

Minor. *But these Ceremonies of Surplice, &c. are without all warrant of Scripture, either by expresse sentence, or pregnant consequence out of Law, or Gospell. Ergo by this our negative argument from Scripture, they are to be accounted unlawfull.*

Our Answer.

That we may not seeme to affect any verball skirnage or contention, we do readily accept of your distinction of *warrant from Scripture*, the one by *expresse sentence*, the other by *pregnant consequence*; yet so, that we still obserue the iust latitude of the second member. This doth extend it selfe not onely vnto generall Precepts and Rules; but also vnto permissions, & the law of common Equitie contained in Scripture, for the iustifying of our Ceremonies: as will plainly, yea and confessedly appeare in our Defence. Onely we wish some sufficient *warrant* from your selues, that you would stand vnto this your owne distinction of a double *warrant*. But you, in exacting of vs, by this your *Negative argument*, a prooffe of our Ceremonies from *particular prescript*, (which is the same with *expresse sentence*, or euidence) do so vtterly ouerthrow the second member, which is the
warrant

warrant by due consequence, as if you had studied to confute your selues in your first entrance into this dispute: which will more fully appeare in the prooffe of your *Ma-ior Proposition*.

SECT. III.

The Non-conformists confirmation of their Negative Argument from Scripture, is pretended to be iustified by

{	1. Texts of Scriptures.
{	2. Iudgment of ancient Fathers.
{	3. Confessions of Protestant Divines.

Their first place of Scripture, for prooffe of their Negative Argument from Scripture.

Heb. 3. 2. *Christ is said to be as faithfull in the house of God, as M. Moyses. But Moyses prescribed the forme of worship in every particular Ceremonie. Ergo we may not allow of any religious Ceremonie without commandement from Christ.*

Our Answer.

We distinguish. Some points concerning Religion are *Doctrinall*, and some meerely *Ceremoniall*. And we say, that all things which doctrinally belong to salvation, whether appertaining to faith, or morall conuersation of life, or yet essentiall parts of Gods worship, are sufficiently reuealed in *Scripture*: but as for points meerely Ceremoniall (being not the body, but the garment of Religion) they are left to the libertie of the Church. Know therefore, that this Scripture speaketh of *Reals*, and not of *Rituals*. Notwithstanding, if we examine the cause, by due comparison of both, *Christ* will be found in both of these to be as absolute as *Moses* for faithfulness

nesse in Gods house; yea and to exceede him in perfectnesse, as much as his owne glorious bodie, now ascended into heauen, doth excell that of *Moses* putrified long since in the earth.

SECT. IIIL.

1. Comparifon betweene *Christ* and *Moses*, in reall faithfulnessse.

First, *Moses* by his bodily Rites did but onely prefigure mans redemption: but *Christ* in his owne bodie performed it in that [*Consummatum est*,] by his sacrifice on the Crosse.

Secondly, *Moses* had a veile ouer his face, and deliuered the Gospell onely in shadowes and mysteries: but *Christ* reuealed the blessed countenance of our gracious God vnto vs by the light of the new Testament; expressly publishing our reconciliation with God, by his owne death.

Thirdly, *Moses* his office was principally to diuulge the Law deliuered in *Thundering*, and *earthquakes*, and a terrible voyce, which made *Moses* himselfe to quake for feare. But the Gospell of *Christ* was deliuered with *Hymmes* and *Songs* of *Angels*, and promises of sauing Ioy to all people: so that the difference betweene *Moses* and *Christ* is no lesse than *Timor* and *Amor*; feare, and loue.

Fourthly, *Moses* notwithstanding he brought to the people the promises of the inheritance of but the earthly *Canaan*, yet he died in the mount, and was not suffered to passe ouer *Jordan*: whereby was signified, that the law of *Commandements* could neuer bring man to possesse the heauenly *Canaan*. But *Christ* being dead, to bring
life

life to mankind, raised himselfe from death, ascended, entered within the veile, and hath taken possession of the *Celestiall Mansions*; that, where he is, there his faithfull may be also. And thus, in all these respects, *Christ* was in the house of God as much, yea and more perfect in faithfulness than *Moses*.

SECT. V.

II. Comparison betweene *Christ* and *Moses*, in
Rituall and Circumstantiall ordinances.

Come we to the Ceremonials. *Moses* indeed was faithfull to deliuer all the lawes of *Ceremonies* expressly and particularly vnto the Israelites, who were therefore schooled, and exercised with a multitude of Rites, lest they might cast their eyes vpon the ey-pleasing Ceremonies of the *Gentiles*, who compassed them round about; and so be inticed to Idolatrie: Yet all that masse of Ceremonies is called by the Apostle *A burthen imporable*. AA. 15 10. But *Christ*, howsoever he would haue Ceremonies in the Church, yet as for number not manie, so (excepting the Sacraments, which were of his own institution) for vse not of absolute necessitie; did therefore remoue the law of *Iewish Ceremonies*, & disburdened all Christians from the necessited vse of them. And thus also was *Christ* faithfull as *Moses*. But why do we compare the *seruant of the house* with the *Lord and Saviour* thereof? Heb. 3.

As for your obiection, concerning *Christ* his fidelity in prescribing of all particular ceremonies, which are not the formall parts of Gods worship, but certaine appurtenances thereunto; if (as you seeme) you shall be as willing to subscribe to the iudgement of *M. Caluine*, as you are zealous, from his iudgement, to prescribe vnto

Caluin. Inst. l.
4. c. 10. § 30.

Matt. 28. 19.
Mar. 16. 15.

others, this question will be easily decided. For that honorable witness hath iudiciously obserued, that although our Lord *Christ* would haue all things comprized in the sacred Oracles of Scripture, which are necessary to saluation, whether they belong to the doctrine of faith, or to the formall and essentiall parts of his worship: yet, concerning the externall forme of gouernement, and Rites of the Church, *Quia in externa disciplina, & ceremonijs non voluit, &c.* because *Christ* (saith he) would not prescribe singularly and especially, concerning externall discipline and Ceremonies, for that he foresaw these things were to depend on the occasions and opportunities of times; nor did he thinke one forme to accord with all ages: hereupon must we haue recourse (saith M. Caluin) vnto the generall Rules, that all things (whatsoeuer the necessitie of the Church shall require) may be tried by them. Finally he deliuered nothing expressly in these points, because these things are not of necessitie to saluation, but ought to be accommodated vnto the edification of the Church, according to the different disposition, and custome of times and countries. So he, very iudiciously and prudently. Now this is a knowne case, that the old Testament was deliuered vnto one onely people of the world: but the commission of the Gospel was, *Go into all Nations, and preach.* This nett was to ouerspread the whole world: therefore the *Jewes* had a prescription of particular Rites, most fitly agreeing to the politie of their Church and Commonweale; but the whole world of people, which are as different almost in nature, as in Nations and languages, were necessarily to haue the most common rules of Ceremonies, with libertie of applying them according to the conditions of each countrey, and the occasions thereof, as they should best tend to their edification.

SECT.

SECT. VI.

The second place objected, for prooffe of their Negative Argument from Scriptures.

2. Sam. 7. 7. *In all the places wherein I have walked with the children of Israel, spake I a word with any of the tribes of Israel, saying, Why build ye not me an house of Cedar? Therefore shalt thou say unto my servant David, thus saith the Lord God of hosts, &c. This Scripture sheweth, that no Ceremonie may be invented by man for Gods worship, seeing that Davids intendment and purpose of building a Temple unto God is here reprov'd by God as unlawfull: which was the cause that God did prohibit him by Nathan in these words, verse 5. Go tell my servant David saying, Shalt thou build an house for me to dwell in, whereas I have not dwelt in any house? &c.* Abridg. Linc. quod supra. & thy disp.

Our first Answer.

God did not condemne the intent and purpose of David, to build a Temple to the Lord: for first David had consulted with the Prophet about it, and Nathan gaue him his Fiat, vers. 3. Go (saith he to David) *do all that is in thy heart, for the Lord is with thee.*

Secondly, the tenor of the prohibition was, vers. 5. *Say to my servant David, Shalt thou build me an house? God neuer gaue any such honorable and gracious Title to any man, as to call him [My servant] in reproofe of any transgression.*

Thirdly, the reason rendred by Salomon, why God prohibited David; and commanded Salomon to build him an house, was because David was yet in warres, and Salomon had now *rest on every side*. The restraint then was not in respect of any unlawfulness in the Actor, but for the vnseasonableness of the Act. 1. Reg. 5. 3. 4.

Lastly, what can be more forcible to convince these men of notable precipitancie, in affirming that God con-

1. Reg. 8. 17.
18.

demned this holy purpose in *Dauid*, than that God did commend it himselfe? for so *Salomon* professed, saying, *It was in the heart of Dauid my father to build an house for the name of the Lord God of Israel: and the Lord said vnto Dauid my father, whereas it was in thy heart to build an house to my name, thou didst well that it was in thy heart.* And can they require either a better commendation than the Lords, or a plainer tenure thereof than this [*thou didst well?*]

SECT. VII.

Our second Answer.

Our former Answer was (as I may so say) by way of extortion, to draw from the *Non-conformists* a confession of their error: but this second is by retortion, returning against them the whole force of their owne argument, from the same example which they haue objected. For if that this Act of *Dauid*, without *speciall warrant*, were commended by God, then all institutions of Ceremonies by man, belonging to Gods Service, are not thetefore to be condemned because they want that *expresse warrant* which they pretend.

SECT. VIII.

The third place objected by the Non-conformists, for prooffe of their Negative Argument from Scripture.

M. Hy:

Ier. 7. 22. 23. 31. *For I spake not to your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings and sacrifices: But this thing commanded I them, Ovey my voice, and I will be your God. Ergo Ceremonies which are besides the speciall warrant of Scripture, are unlawfull.*

Our

Our Answer.

In this prooffe you presume, that the offering of *burnt sacrifices* was without warrant, and besides Gods Commandement, because God said in the first place, [*I command them not in the day, &c.*] I answer: First, that God indeed did not make any mention of *Sacrifices* in that very day, wherein he gaue them the law of *Commandments*: yet neuertheless he had commanded *sacrifices* long before the deliury of the *morall* law in Sina.

SECT. IX.

His Reply:

That cannot appeare.

M. Hy.

Our Answer.

Nay it cannot but *appeare* to them that will open their eyes, and reade the storie of *Moses* in Exodus. For there *Moses* and the *Elders of Israel* are commanded by God to go vnto *Pharaoh*, and tell him saying; *The Lord God of the Hebrewes hath met with vs, and now let vs go three dayes iourney into the wildernesse, that we may sacrifice to the Lord our God.* And Chap. 8. 8. *Pharaoh* said, *He was willing to let them go to sacrifice vnto the Lord.* And more to the same purpose is recorded Chap. 10. 13. and 26. Therefore God had required *Sacrifice*, before the promulgation of the *morall* law.

Exod. 3. 12.

Exod. 8. 8.

SECT. X.

His second Reply:

But this was not so published before the law.

M. Hy.

Our Answer.

It was *published* before the whole congregation of *Israel*, and *so published*, that before the giuing of the tables

of *Moses*, the sacrifice of the *Paschall Lambe* was prescribed vnto all the families of *Israel*, God commanding thus, *Exod. 12. 13. Speake vnto all the congregation of Israel saying, take euery man a Lambe, &c.* Can you haue a more publicke precept than that, which is spoken to *All*? Neither is there in all this the least shadow of contradiction; for the former exception against *Sacrifice* was not meant simply, as absolutely forbidding the *Sacrifices*, which God himselfe had commanded: but comparatiuely onely, as preferring *obedience* before *Sacrifices*. And the argument of almightie God is very exact and emphaticall, to wit, that forasmuch as in the solemne publication of the *Morall* law of *obedience* there was no mention made of *Sacrifices*, or *burnt offerings*; therefore to *Obeie* the *morall* commandements is farre more acceptable with God then *Oblations*: *Sacrifices* being onely as the bodie, but sanctitie as the very soule of Gods worship.

SECT. XI.

Their fourth place objected, for prooofe of their Negative Argument from Scriptures.

M. Hy.

Esay 1. 11. To what purpose is your sacrifice vnto me, saith the Lord? I am full of your burnt offerings. And verse 12. Who required these things at your hands?

Our Answer.

That is, *who required* them principally? or *who required* them solely, without obedience to the law of godlinesse? The exception then is not against any defect in the thing it selfe, which is the *Sacrifice*; nor against the *Act*, which is *sacrificing*; but against the *Actors*, because they offered their *Sacrifices* in hypocrisie, continuing in trans-

transgression and sinne against God. This is plaine, for you know that the *Leuiticall* law of *sacrificing* was then in force, insomuch that the people, in not sacrificing, had sinned, by neglect of performing their due homage vnto God: so then, their transgression in *sacrificing* did onely arise from their hypocrisie and irrepentance; in consideration whereof it is said that *God had respect vnto* Gen. 4. 4. 5. *Abel and his offering, but vnto Caine and his offering he had no regard.* The difference then stood not in the things *sacrificed*, as though *Abel* his corne were more precious in Gods sight then *Caines* cattell: nor in the *Act*, it being the same in the both; (for both did offer *sacrifice* vnto God:) but the whole distance was in respect of the *Agents*, to wit, in that *Caine* did offer in enuie; and *Abel* in charitie. And to shew, that the method of Gods respect beginneth at the person, and not at the thing, it is said, *God had respect vnto Abel and his offering, verse 4.*

SECT. XII.

The first place by them objected, for prooofe of their Negative Argument from Scripture.

Ier. 7. 31. God complayneth saying, *They haue built the* Abridg. Line. *places of Tophet, which is in the valley of the sonnes of Hinmon, to* implyeth, *burne their sonnes and daughters in the fire, which I commanded* pag. 44. *them not, neither came it into my heart.*

Our Answer.

From these words [*which I commanded not*] you collect that the sinne here condemned was not *against*, but onely *besides* the word of God; as if these words [*Que non mandauit illis facere*] were not the same in full sence with, *Que mandauit illis non facere*: signifying, that God did utterly forbid them to do this. And great reason, for

Verf. 31. and they did no leffe then sacrifice *their sonnes and daughters*
 more expref- *unto Molech*, which was the moſt execrable Idolatrie
 ly. *that euer was committed vnder the Sunne*, and therefore
 1.Kin. 13. 10. *is called in the text, verſe 30. The abomination of Tophet.*
 How can you then ſay that this finne was onely *not com-*
manded? was it not alſo expreſſly forbidden? as it is writ-
 ten, *Thou ſhalt not offer thy children unto Molech?*

Leuit. 18. 2.

When I firſt read this obiection, I wondred, to vn-
 derſtand that any of your ſchoole (by telling vs of ſome
 things vnlawfull, as *beſides the word of God*; and of ſome
 things vnlawfull, as *againſt it*) could ſo well ſymbolize
 (albeit againſt your wills) in termes with *Bellarmino*, and
 ſome other Romiſh ſpirits, who, to maintaine their di-
 ſtinction of *mortall* and *veniall* finne, tell vs that the *mor-*
tall finne is [contra legem] againſt the law; but the veniall
finne is onely [præter legem] beſides the law. As though
 (finne being a tranſgreſſion of the law, and a contradi-
 ction vnto Gods command) a man could imagine any
 finne, which is not againſt the law: which were to con-
 ceiuie finne to be no finne. Be you therefore ſo diſcrete,
 as to leaue this art of ſubtiltie vnto popiſh coyners, who
 haue a faculty to ſtampe all their mettals (although ne-
 uer ſo baſe) with *Cæſars image*, intituling their owne fan-
 cies the Oracles of God. Our answers vnto other allega-
 tions, which you obiect, concerning *adding to Scriptures*,
 and *will-worſhip*, are referred to their proper places. We
 proceede now to your prooſe from *Fathers*.

Infra cap. ſeſt.
 2. & 3. 4. 5. &c.

SECT. XIII.

The ſecond prooſe of the Non-conformiſts, for their Nega-
tive arguing from Scriptures; from the iudge-
ment of ancient Fathers.

M. Hy.
 Baſ. lib. de
 fide.

Baſil calleth it a deſection from faith, to bring in any thing
beſides

besides Scripture.

Cyprian saith, Whence cometh this tradition? Not out of divine Scriptures. Cy. Epist. 74. ad Pomp.

Ambrose saith, They that know not the sweetnesse of these waters (viz. of Scriptures) do drinke of the torrents of this world. Amb. de voc. ca. gen. lib. 2.

Augustine 1. from that saying of Christ, [I haue many things to say, which you cannot carrie, &c.] saith; Who therefore of vs can sell what those things are, which he himselfe would not reueale? Aug. Tom. 9. col. 478.
 gaine, 11. Away (saith he) with mens writings, let the voice of God sound in our eares. 111. Let vs remoue the deceitfull weights of mens balances, and admit of Gods balances. 1111. Who can deliuer vnto vs any speciall prohibitions of these execrable superstitions, which are vsed in the knots of earings, and serue not to the worship of God, but to the seruice of diuels? v. Is it lawfull to sacrifice vnto Neptune, because we reade not of any thing directly spoken against Neptune? Idem Tom. 2. Epist. 73.
 Thus haue the ancient Fathers reasoned Negatiuely from Scriptures. Aug. ibid.

Our Answer.

You vndertooke to confute onely Ceremonies of our Church, and such which were onely besides Scripture: yet this you now labour to effect by such Testimonies of Fathers, whereby they condemne not Ceremonies, as being beside Scripture; but onely Doctrines of men, flatly contrary to the truth of Scripture. For Basl, in the place alledged, confuteth not any matter of Ceremonies, but condemneth onely heresies, and blasphemies against faith. Ambrose reprooueth the prophanenesse of carnall worldlings, that contemned the comforts of holy Scriptures. Cyprian handleth onely a doctrinall point, concerning Baptisme, in an opinion of the necessitie thereof. Augustine in his first place refuteth Heretikes, who, in the name of Christ, imposed on Christians certaine doctrines as necessary, which Christ neuer reuealed. In his 2. and 3. places the Donatists, in a doctrine against plaine Scriptures, concerning the Church. In his fourth, the

1. Cor. 10. 20.

superstitious opinion of some, concerning a kind of witchcraft, in *knots of earrings*, which in the iudgement of *August.* is condemned by this Scripture, *Have you no fellowship with diuels.* And in his last place the horrible sinne of *Idolatrie*, in *sacrificing to Neptune*: which Scripture euery where condemneth in her seuerall execrations against all worshipping of *false Gods.*

All these places of *Fathers* are taken à *scriptura negante*, that is, from Scripture forbidding the vnlawfulnessse of such things, which are directly *contrary* to the will of God, reuealed in Scripture; and not à *scriptura negatâ*, that is, from the silence of Scripture, in matters called in question onely *besides*, & not *against Scriptures.* Whence no solid argument can be made against things indifferent. There is yet one other Testimonie, which maketh a better shew for your Negative argument, in the question of Ceremonies.

SECT. XIII.

Their Obiection out of Tertullian.

M. Hy.

Tertullian de corona militis, cap. 2. to them that thought it lawfull for men to weare garlands on their heads, because they are not forbidden by Scripture, answereth, saying; That is prohibited, which is not permitted.

Our Answer.

But how doth this reprove our Ceremonies, which are permitted, and therefore not prohibited? And what shall we say to these men who blush not to confute the lawfulnessse of Ceremonies ordained by man (which are without speciall warrant of Scriptures) from the iudgement of *Tertullian*? who in the same booke doth alledge and professe

professe many such Ceremonies, whereof he confesseth saying; *Harum & aliarum, si legem expostules Scripturam, nullam habemus, &c. i.* If you expostulate with us, concerning the lawfulnessse of these, and such like Disciplines, we confesse that we haue no Scripture for them. Ter. lib. cit.

SECT. XV.

The third prooffe of the Non-conformists, for their Negative argument from Scripture, by the pretended testimonies of Protestants.

And our best Diuines do iustifie, against the Papists, the Argument which concludeth negatively from the authoritie of the Scripture in this Case. This kinde of reasoning negatively from Scripture is called indeed ridiculous by Bellarmine, and other Papists, but it is worthily iustified by our most Orthodoxall Diuines: Amongst others D. Morton *Apol. part. 2. cap. 49. pag. 166.* proouing out of the Fathers that the Scriptures make contra nouas omnes intentiones. And in his *Appeale lib. 2. cap. 4. sect. 4.* By the same Argument he condemneth, from the testimonies of Pope Iulianus, the vse of milke, instead of wine, in the Sacrament of the Eucharist; as also the wringing in of the grapes, and sopping in of the bread; euen because these Ceremonies are not found in the institution of Christ. Abridg Line. pag. 44. M. Hy.

Our Answer.

The same Doctor (*qui, me mihi prodis? ait*) answereth, that you could not do him greater iniurie, nor your cause more preiudice, than so notoriously to falsifie his direct meaning, in both places. For in his *Apol.* arguing in defence of the sufficiency of Scriptures, against the Romish Traditions, he prooues out of the Fathers, that *All things necessarie to saluation are contained in Scripture, whether concerning doctrine of faith, or manners of life:* But as for matters meereley Ceremonious (which in his

Apol. part. 2.
lib. 2. c. 42.
pag. 139.

iudgement he holds to be in their owne nature indiffer-
rent, and not necessarie to saluation) he takes a precise
exception against them; and excludes all obiections
concerning such Rites, as being aliens from the matter
handled in that place. For the exact state of the question
there is set downe concerning matter of *doctrine* onely:
yet for all this our *Non conformist* will needs not onely
leuell at a wrongmarke, but also shoote against me with
my owne bow, and make me seeme to dispute *negatiuely*
from Scripture, touching points meerely *Ceremoniall*.

The *Appeale* doth indeed mention *Ceremonies*, yet
not all, but such onely as were inuented and appointed
to be essentiall parts of a Sacrament, as namely, *milke*
in stead of *wine*; *sopping in of bread into the cup*; and
wringing in of the grape. Now all these had in them a na-
ture of *doctrinals* through an opinion of a necessary vse:
For, *sacramentum est verbum visibile*; *A Sacrament*
(as Augustine saith) *is a visible word*. Wherefore, to or-
daine new materiall Elements in the Eucharist, as parts
thereof, is, in a manner, to inuent a new Sacrament;
which is a sacrilegious deprauation of the will of the
Testator Iesus: in which case a Ceremonie *besides* the
word, is flatly *against* the word; and such were these. For
concerning *taking of bread*, and *eating*; and afterwards
of *taking the cup*, and *drinking*, Christ doth prefine
seuerally, [*Do this*:] where the vse of *milke*, in stead of
wine, and of *sopping in the bread*, and *eating it*, without
breaking, are flatly repugnant to the precept of Christ;
and consequently can haue no affinitie with our *Ceremo-*
nies, which are onely held as *circumstantiall* Rites, and
no way essentiall parts of any Sacrament, or prescribed
forme of Gods worship. Which being so, the Dr. whom
you alledge, may presume, that the man, who could be
fo

so audacious as to wrest this testimony, to vpbraid and thwart the Author himselfe, distorting his words against his expressed and professed meaning, will deale no lesse iniuriously with farre more worthy Diuines: and so indeede he doth.

For he, with others of his opinion, hath singled out ^{M. Hy. & Abridg.} a principall champion of our Church, (to witt Bishop ^{Line. pag 44.} Jewell) for the countenancing of their *Negative Argument from Scripture*, in this case of Ceremonies; who in ^{Repl. art. 1.} the place by them quoted, confuting the superstition of ^{Discl. 10.} Papists, speaketh not one word of any Rites, which in ^{Defen: Apol.} his owne iudgement were onely *besides the warrant of Scripture*, (as these men pretend,) but of such *Romish Ceremonies*, which he iudged to be flatte contrary thereunto; to wit, the *Popish reservation of the Sacrament*, (beyond the Sacramentall vse) for their publike procession; and their priuate Masse: which are directly against the *Institution of Christ*, prescribing the true vse of the Sacrament to consist both in [*Taking, Eating,*] and communicating together; and this vse he further bindeth by obligation of that precept, [*Doo this.*] Which that reuerend Bishop doth so fully expresse, as if he had indeauored, with one breath, to blow away the superstition of *Papists*; and the opposition of *Non-conformists*: For thus he addeth (speaking of the *negative* manner of arguing;) *This kinde of prooffe is thought to hold in Gods Commandements*, (saith he,) *because his law is perfect*. And therefore he could not vnderstand any abuse, which he thought not to be contrary to Gods commandement.

The like measure doth D. Whitak. receiue at their hãds, for his condemning the Popish vse of the *Chrisme*, as hauing no warrant by holy *Scripture*: not considering, that he, in his controuersie about the *sufficiencie of Scripture*,

(as all other iudicious *Divines* do) exempteth the question of *Ceremonies*, so farre forth as they are imposed or obserued without mixture of a superstitious opinion, annexed by the imposers, as the Papiſts both profeſſe and ordaine in their *Chriſme*, by attributing therunto a ſpirituall efficacy and power: which the whole Catholike Church of Chriſt cannot by any Eccleſiaſticall ordinance infuſe into any naturall thing or ſigne, howſoeuer religiously consecrated, or decently inuented.

But you wil reply, that all *Ceremonies* of mans inuentiō are contrary to the *Scripture*. I anſwere by a brieſe diſtinction. Some *Ceremonies* are [*mera*,] meerly *Ceremonies*; & ſome are [*mixta*,] mixt; they, that are meerly *Ceremonies*, need no ſpeciall warrant from *Scripture*, becauſe they are ſufficientlie warranted by the generall approbation of Gods word; which giueth a *permiſſion* and liberty to all the Churches, to make their owne choice of *Ceremonies*, according to the rules of *Order*, and *Decencie*. But the *mixt Ceremonies*, whereunto the imposers, or the generality of obſeruers of them annexe ſome ſuperſtitious and erroneous opinion, (whether it be of merit, or of inherent holineſſe; efficacy; or reall neceſſity) do in this caſe change the nature, and become *Doctrinall*: and in this reſpect are condemned, as being not onelie *Besides the warrant*, but plainlie *Against the precept* of holie *Scriptures*. Thus much concerning our anſwere.

SECT. XVI.

Our generall Confutation of the Non-conformiſts, ſhewing that they haue failed in the maine ground of their Generall propoſition, when in the queſtion of Ceremonies they diſpute negatiuelie from Scripture.

Our

Our proofes
arise from

{	1. Scripture.
	2. Iudgement of Fathers.
	3. Consent of Protestants.
	4. Reasons.

The first prooffe is from Scriptures.

Saint Paul, 1. Cor. 14. *Let all things be done decently, and in order.* And againe; *Let all things be done unto edification.* By vertue of which permission, the Apostle doth grant a generall licence and authoritie to all Churches, to ordaine any *Ceremonies* that may be fit for the better serving of God. This one Scripture (not to trouble you with any other at this present) is vniuersally vsed by *Fathers*, and all *Diuines* (although neuer so diuerse in their professions) for one and the same conclusion.

SECT. XVII.

Our second prooffe is from Fathers; by the testimonie of the Non-conformists owne witnesses.

Hereunto serueth the confession of *Zanchius*, saying, *Ecclesiasticarum Ceremoniarum, &c. Some Ecclesiasticall Ceremonies were vniuersall, (that is) allowed and admitted alwaies of all Churches, and therefore called Catholike; as for example, the celebration of the feast of Christ his Natiuitie, of Easter, Ascension, Pentecost, and the like.* Wherefore the argument, which the Non-conformists take from the testimonies of *Fathers*, onely in colour and pretence, the same may we, in good conscience, and in truth retort vpon them.

For that practise, which the ancient Churches of Christ did alwaies maintaine, may not be deemed to de-

rogate from the authoritie of holy Writ : but the *Ceremonies* here specified were vniuersally practised throughout all Christian Churches, euen as the Non-conformists themselues do well know, and sometimes also acknowledge. *Ergo*, some Ceremonies, not particularly warranted by *Scripture*, may be lawfully vsed in our Church. Concerning the iudgement of ancient Fathers, we shall be occasioned to giue more instances throughout euery argument.

SECT. XVIII.

Our third prooffe is from the generall iudgement of Protestant Diuines.

A common Aduersarie should be held as an indifferent witnesse betweene both parties : and who is either more common, or more aduersē than *Bellarmino*? Now he, contending in nothing more earnestly than to proue an *Insufficiencie* of the written word, doth commonly oppose against Protestants the vse of such Ceremonies, as were anciently obserued, and haue passed currant vnder the name of *Apostolicall Traditions*; that are not once mentioned in *Scripture*: of which kind is the obseruation of *Easter, Pentecost, &c.* *Ergo* (saith he) *the Scriptures are not sufficient.* But marke the answer of Protestants in this case. *The Protestants grant* (saith *Bellarmino*) *that the Apostles did ordaine certaine Rites and orders, belonging to the Church, which are not set downe in Scripture.* This he acknowledgeth of Protestant Diuines in generall.

*Bellar. lib. 4.
de verbo Dei.
c. 3. §. 2.*

SECT. XIX.

The Non-conformists answer.

M. Hy.

I do not beleeme Bellarmine herein.

Our

Our Reply.

But you shew no reason, why. Will you be content to beleue Protestants themselves; either those whom *Bellarmino* did impugn; or else those, who did refute *Bellarmino*? *Chemnitius* doth sufficiently cleare this point, for his owne part, by distinguishing of Rites; and obseruing some to haue bene *Diuine*, by the institution of *Christ*, which he calleth *essentiall and necessarie*: and some *Apostolicall*, which (he saith) *we do obserue*: and some *Ecclesiasticall*, to wit, *Qui non habent Scriptura mandatum, aut testimonium: which haue no commandement or warrant in Scripture; which (saith he) are not altogether to be rejected.* Part. 1. pag. 33. col. 2.

You haue heard the exact and most accurate iudgement of *M. Caluine*, to wit, *that Christ would not prescribe* Vid. *supra*. *particularly concerning Ceremonies, what we ought to follow, but would referre vs to the directions of generall Rules, &c.*

Iunius was a iudicious refuter of *Bellarmino*, vnto whose obiection, for *Traditions* out of the Fathers, besides *Scriptures*, he answereth, and auoydeth the force of the argument, saying; *Omnia hec ad ritus Ecclesia pertinent, &c.* Contr. 1. l. 4. pag. 282. *All these are onely such things as belong vnto the Rites of the Church.* And againe (as determining the very cause) *The Scriptures (saith he) containe in them all matters of doctrine belonging necessarily vnto faith and good life; but do set downe onely a generall law concerning Rites and Ceremonies, 1. Cor. 14. Let all things be done honestly, and in order. Therefore the particular Rites, appertaining to the Church, because they be ambulatory and mutable, might well be omitted by the Spirit of God, and permitted to the conueniencies of the Church: for all men know, that there is [longe disparatio,] a great difference betweene doctrines*

Pag. 191.

of faith and manners ; and the matters of Rites and Ceremonies. So he. But most exactly, where the same *Iunius* maketh this distinction ; Some things are necessarie in themselves , and by the authoritie of the Scripture, such are the substantiall doctrines belonging to faith, and godlinesse of life. Some things are not necessarie in themselves , but onely by authoritie of Scripture, such are those, which are recorded in Scriptures for other causes, than for any use absolutely necessarie. And some other things are neither necessary in themselves , nor yet by authoritie of Scripture, such as are matters rituall: whereof he had said before; They are not mentioned in Scripture , but omitted by the Spirit of God.

Vid. *supra*.De sacra
Script. pag.
162. & 163.

Pag. 178.

And profound *Zanchius*, in his confutation of *Romish* errors, and in the question of sufficiencie of Scripture, hath this distinction of Ceremonies; Some (saith he) are consenting unto Scriptures, some are dissenting and repugnant, and some are neither consenting nor dissenting, but [adiaphora] that is, indifferent. And he addeth; These not hauing any foundation in the word , may notwithstanding helpe for the furtherance of pietie. The like answer is made by *Doctor Whittaker*, *Daneus*, and who not that euer intreated vpon that question, concerning the sufficiencie of Scripture?

SECT. XX.

Our fourth prooffe is from Reason, taken not onely from the nature of Ceremonies, (according to the common acknowledgement of all Diuines:) but also from the different practise of Reformed Churches.

You haue said that our Ceremonies though they be not Against the word , yet because they are Besides the word,

word, are therefore vnlawfull. Whence I first argue thus: Nothing can, in respect of God, be called vnlawfull, which is not *Against* the word; because whatsoeuer is vnlawfull is a transgression of some law reuealed in his word: But that which is onely *Besides* the word, is not a transgression of the word. Therefore your assertion is frustrate.

2. Nothing that is [*Adiaphoron*] and *indifferent*, can be pronounced simply vnlawfull: But some *Ceremonies of mans inuention, without speciall warrant from the Scriptures*, are indifferent, by the iudgement of Diuines, of whatsoeuer sort, or faction: *Ergo*, some such *Ceremonies* may be held lawfull.

3. This may be prooued from the differences of *Ceremonies*, in most *Christian Churches*, M. Caluin hauing told vs, that *Christ would not prescribe particular Ceremo-* Supri.
nies to his Church, because it is impossible, that the same Ce-
remonies should be conuenient and agreeable to all so diffe-
rent Nations, as are in the world. And *Oecolampadius* will Epist. lib. 4 p.
818.
haue vs know, that in the Churches of *Basil, Bearne, and*
Tigurie, there is *magna concordia, &c.* Great concord, not-
withstanding the varietie and difference of their *Cere-*
monies.

So likewise by *P. Martyrs* allowance, *Quauis Ecclesia*
&c. Every Church may abound in her owne sence: and there-
upon he concludeth; *Non urgendum &c.* That no man
may urge the very same Rites and Ceremonies upon all
Churches. Lastly, your *Zepperus* holdeth; that The free ob- Polit. Eccl.
seruation of diuerse Rites is no hinderance to the Church; pag. 138. &
pag. 142-143.
(saith he) the varietie of Ceremonies, in diuerse Churches, is
so farre from giuing offence, that reason it selfe requireth,
that the libertie thereof should not be restrained.

From this ground the reason is impregnable, that if

in the Churches of Christ there may be, yea and of necessitie must be difference in *humaine Ceremonies*, then *Ceremonies of humane institution* are of themselves indefinite and indifferent, and in that regard can haue no speciall prescription from Diuine authoritie.

SECT. XXI.

Our last prooffe is from the confession and practise of the Non-conformists themselves.

The *Lyncolneshire* Opposites, and euery Non-conformist require in all their bookes and writings to haue their *Ceremonies* so free, that euery Parish may vse such Rites, as by the discretion of the choycest Parishioners may be held most expedient: by vertue of which their conceived freedome, it cometh to passe that *Some Parishes will sit at the receiuing of the Communion, and some stand: Some will haue Godfathers and Godmothers, and witnesses, and some will be content onely with the naturall father: Some will admit of publike Festivals and holydaies, and some of none.* And all this varietie they are perswaded may be had in diuers Churches, without any variance at all. Which Circumstantiall points are so far to be accounted *Ceremoniall*, as they serue for a modification of our actions and gestures in the worship of God. Hence I may argue. If all these were of diuine authoritie, then could they not be so diuerse; for the law of Gods word is to all Nations the same. But if they be of *humaine institution*, then are they in that respect either vnlawfull, or lawfull: if vnlawfull, then ought you not to vse the *Ceremonies* of mans ordinance; if lawfull, then you ought not to impugne them.

SECT. XXII.

*The Assumption of the Non-conformists, against
our Ceremonies in generall.*

But these Ceremonies haue no warrant from the word of God, being but humane Rites, ordained by man, &c.

Abridg. Line.
& M. Hy. supra

Our first Answer, in defence of our Ceremonies.

In the ordaining of *Ceremonies*, two things come to be considered; the first is in *Thesis*, and generall position, that it be warranted by the word, whether it be by precept, or else by permission: and so we might say that the ordinance of *Ceremonies* may be called *Divine*. The second consideration is in respect of the *Hypothesis*, and specification of the *Ceremonies*, as prescribing of this, or that gesture, habit, place, or time, and the like points of circumstance agreeable to the seruice of God: these, we say, (in respect of the *permissive* appointment of *Ceremonies*) are from God; but in respect of the specification, and determination of some one sort of *Ceremonie*, rather than another, they may be called *humane*.

Again, that you may better discern of these termes, take into consultation (if it please you) the aduise of *M. Caluine*, who calleth those constitutions of the Church, *Instit. lib. 4. c.* which are founded in *Scripture*, [*prorsus diuine*,] *Alsogether Divine*: and he taketh an example from *Kneeling* in solemne prayer, which (saith he) is so *Humane*, that it is also *Divine*. It is *Divine*; but why? Euen because it is a part of that *Decencie*, the care and obseruation whereof is commended vnto vs, by the Apostle; *Let all things be done decently, and in order*: But *humane*, so farre as they are appropriated by men to some circumstance of person,

Catech.
Tract. de ho-
minis grati-
tud.

son, time or place; and so it is in this Scripture rather *intimated than expressed*. By which rule we are likewise authorized to call some *Ceremonies* of our Church, in a kind of generality, *Diuine*, so far as they haue any dependance vpon that generall directiō of *Scripture*, which cōmandeth that *things be done in order, Decencie, & to edification*: but *humane*, in respect of the application of such rules, according to the discretion of the Church. *Nrsinus*, whom you often produce for your choice witnes, telleth you to the same purpose, that *Ecclesiasticall Constitutions are good, so farre as they do specially assigne that, which is generally rather intimated, than expressed in the word of God*. Can you say then, that all such actes are altogether *Besides Scripture*?

M. Nic.

There is a second Rule of direction, in case of *Ceremonies*, which is, the *Equitie* of them, that are contained in *Scriptures*; according to the example of *Solomon*, in building his *new Altar* for Sacrifice, besides that one Altar which God himselfe had ordained; whereof one of your owne fellowship confesseth, saying, that *he did it out of the equitie of Moses Law*. Notwithstanding, this equity was so void of prescription, that if this be necessary, that act of *Solomon* might be iudged to haue wanted due *warrant*.

Thus much of the first generall Argument, whereby they haue concluded (against *Scripture, Fathers*, iudicious *Diuines*, and all probable *Reason*) that all *Ceremonies*, belonging to Gods service, which are inuented of man, *Besides* the euidence of *Scripture*, are vnlawfull.

CHAP. II.

SECT. I.

The second generall Argument, made by the Non-conformists, against the three Ceremonies of our Church, is; That they are held as properly parts of Gods worship.

The Maior. *All humane Ceremonies which are esteemed, imposed, or observed, as parts of Diuine worship, are unlawfull.* Abridg. Line. pag. 17.

The Assumption. *But such are these; Surplice, Crosse in Baptisme, and kneeling at the Communion. Therefore these are unlawfull.* M. Hy. and the rest.

Our Answer.

Distinction is by the *Logicians* called a Wedge, because it is the onely meanes, in all Disputes, to dissolue the hardest *Elenchs* and knots of subtilty: which if you would haue applied in this controuersie, then should you not haue needed our answer, to wit; if you had but discerned the proper and *essentiall* parts of Gods worship, from the improper and *accidentall*.

By the *essentiall* parts, we vnderstand such *Ceremonies*, which are so necessarily required to Gods seruice, as that the contrariety thereof must needs displease him. And the improper and *accidentall* parts, or rather Appurtenances are such, which serue onely as accessary complements, ordained for the more conuenient discharge of the necessary worship of God.

It was proper to God, as to create the body, and all the naturall limmes and parts thereof, whereunto man hath no power to add so much as an *haire*; so to ordaine

the perfect forme of his essentiall worship and service: but yet for man to apply thereunto accessary Ceremonies, for Decorum, and Edification, may no more be accounted a Derogation to Gods ordinance, concerning his owne worship, than it can be to his creation, to cloath and apparell the naked bodie of man; which is indeed rather to be accounted a note of our greater estimation thereof.

SECT. II.

The Non-conformists } 1. Scriptures.
their proofes of the } 2. Fathers.
Maier, from } 3. Witnesses.

M. Hy.

These Ceremonies imposed are not onely not commanded as lawfull, but prohibited as sinfull: For the Scriptures, Fathers, and Orthodox writers do condemne as sinfull, all wit-worship, or will-worship whatsoeuer, proceeding out of the forge of mans fancies.—Whatsoeuer precepts of men in Gods worship, either for matter, or manner, deliuered and imposed by man, although they seeme neuer so good in their owne sight.

Our Answer.

I doubt that we shall find you to bewray more *will* than *wit*; and more fancie than sound reason, in your pretended proofes. Begin with Scriptures.

SECT. III.

Their proofes from Scripture.

Abridg. Line. *Esay 29. 13. God saith; In vaine do they worship me, teaching*
 pag. 44. in *for Precepts Commandements of men. In Deut. 12. 32. We are com-*
 marg. and o- *manded neither to adde, nor to diminish: And Coloss. 2. The Apo-*
 thers, *stle condemneth idolo-
 gias, will-worship.*

Our

Our Answer.

All these places of Scripture are meerely *Heteroclitis*, in respect of the point in controuersie. For first by the [*Precepts of men*] in *Esay* are signified such humane ordinances, as were expressely contrary to the Commandment of God, as is plaine both by the description of their sin, called a *staggering drunkenesse* (signifying their idolatrous conceits;) and also by the denunciation of Gods iudgements, by *fearefull destruction to come vpon* *Israel*, by the hands of a multitude of Nations. Which kind of menaces were neuer published but for hainous and horrible transgressions.

Secondly, the *Adding and diminishing* spoken of, doth not meane *addition* of preservation, but addition of corruption: like as the fraudulent Coyner of money doth corrupt the Kings Coyne, either by adding baser mettall vnto it, or by clipping any siluer from it, and in both kinds he is a Traitor. How much more high treason must we iudge it to be against the Highest himselfe, when man shall aduenture, either to make any Diuine precept, or promise, and set Gods stampe vpon it? to make the speech to be Gods speech, which is but the deuice of his owne forge? or to diminish the estimation of Gods precept, by accounting it but an inuention of man? And the like may be affirmed of the Sacraments, which are proper to that Diuine person, who is the Testator, it being no lesse sacriledge to corrupt the Sacraments, which are the seales of Gods promises, than to deprave his will of Commandements.

SECT. IIII.

A confutation of the Non-conformists interpretation of the Scriptures, by their owne witnessses.

Isag. Tract.
de Doctrin.
Christ. c. 15.

Your most approued witnesses make altogether against you. First *Danaus*, obiecing against Papisticall Traditions the same places of *Esay*. saying, *In vaine do they worship me, teaching, &c.* and *Deut. 4. 12.* *Nothing must be added, &c.* told you, that *Ex superioribus &c.* He meant this of the Traditions which he spake of in the former Chapter; and whereof he had said; [*Huiusmodi traditiones humane &c.*] Such humane Ceremonies, which are added as necessary appendices, and parts of doctrine belonging to Christian faith; or are deliuered as [norma] the Rule of Gods worship, they do in effect accuse the word of God to be lame and imperfect; which is plaine blasphemie, as *Tertulian* teacheth in his booke of Prescriptions against Heretikes.

Zanch vpon
those places.

Secondly, *Zanchius* hath told you, that That place concerning will worship, condemned by the Apostle, *Col. 2. 27.* did point at certaine Hypocrites of those times, who did obtrude vpon Christians Traditions of their owne deuising, in pretence that they proceeded from God. And vpon these words of the same Apostle, *Let no man deceiue you in meate or in drinke, &c.* he presseth it against the Popes thunder-blasts of paper-shot, saying, that Seeing all things necessary to saluation haue bene deliuered vnto his Church by Christ, therefore may we contemne the Popes execrations and Anathemas, whereby he pronounceth damnation vpon them, that approue not his Traditions, as not holding them necessarie to saluation.

You see how many arrowes you haue drawne out of Gods quiuier, the holy Scripture; and by this time may perceiue, what kind of mark-men you are; seeing that the marke being to confute Ceremonies, which are onely Besides, and not Against the word or will of God, you haue chosen such arrowes, as are too heauie for your bow:

bow : all of them being such Texts , which condemne heinous and enormous sins , directly reprov'd by holy Scripture ; & therefore must needs light far short of the Marke. For tell vs (I pray you) in good conscience, are our Ceremonies expressly condemned by Scripture, as was Idolatry in *Esay 29*, saying thereof, *In vaine do they worship me &c.* or as the wicked corrupting of the Law of God, *Deut. 12.* saying, *Thou shalt not adde, &c.* or as that hereticall doctrine against Christian liberty in *meates*, *Col. 2* ? I thinke you cannot bee so perswaded , except you your selues can, by your authority, make some new Scripture to proue it.

SECT. V.

Their proofes from the Iudgements of the Fathers.

The Fathers do reiect Will worship as Idolatry ; Augustine, Jerome, Cyprian, Chrysostome, do all speake against new doctrines, and humane Traditions. M. Hy.

Our Answer.

The Fathers do, indeed, reiect *Will-worship*: wherein, as we do willingly subscribe vnto their iudgement, so may we iustly reprehend you, for your wilfull wresting of the Fathers sentences : Who, as they did condemne all such doctrines, Traditions, yea, and (if you will) also *Ceremoniall Constitutions*, which are mingled with some false and corrupt opinion ; so did they vniuersally iustifie, prescribe, and practise Traditions (such as ours are) which were meerly *Ceremoniall*, as you well know by the *Canons* of their Councils, which your selues do obiect, and your owne hearts can tell you , that you oppose the Fathers against vs in this case, not as their ingenuous children, seeking to follow their iudgement ;
but

but as men aduersely & sinisterly affected, as if, in confusing vs, you meant to condemne them (if you could) by their owne sayings. As might haue easily appeared by their Testimonies, if you would haue insisted vpon particulars.

SECT. VI.

*Their last prooffe, from the Testimonies
of Protestant Authors.*

Abridg Line. *That Ceremonies imposed as parts of Gods worship are unlaw-*
pag. 37. *full, may appeare by the iudgement of the most iudicious Diuines,*
M. Hy. *who haue all by this Reason condemned the Ceremonies of Papists.*
M. Lang. *Caluin Instit. lib. 4. cap. 10. Sect. 8. Pet. Martyr, Chemnitius*
and others. *D. Mort: Apol. part. 1. cap. 89. and others.*

Our Answer.

The true vnderstanding of the two acceptions of this phrase [*Parts of Gods worship*] might easily haue rectified your iudgements; for it is sometimes taken in Authors more strictly and properly for that essentiall forme and manner of worship wherein there is placed an opinion of Iustice, Sanctitie, Efficacie, or Diuine necessity: and so we hold it sacrilegious for any Church to impose, or to admit of any such *Ceremonie* proceeding from humane institution. Sometimes againe the same phrase is taken more largely, for euery circumstantiall Rite, which serueth for the more consonant and convenient discharge of that essentiall worship of God: and thus we hold it a peece of Christian libertie, belonging to the Church, to ordaine Ceremonies, which may tend to *Decencie, Order, and Edification*, as hath bene already shewen, and acknowledged. Herein therefore doth your inexcusable abuse of your Authors bewray it selfe, that
where

where they condemne onely such *Ceremonies*, which are invented by men, and brought into the Church by Papiſts and others, with an opinion of ſuch holineſſe, efficacy, and neceſſity, as whereby God is as properly worſhipped, as with the formes, which he himſelfe hath ordained; thereupon you vrge and inforce them to the confutation of onely *Circumſtantiall* and *Accidental* Additaments, vſed without all ſuch ſuperſtitious reſpect.

Come we now to the examination of your witneſſes. Calv. loco citato. nu. 8.

1. *M. Calvin* ſaith indeed, that, *All thoſe Conſtitutions are wicked, in the obſervation whereof men place any worſhip of God.* Where, by [*worſhip*] he meaneth not any circumſtance either of time, place, perſon, or geſture, which are required in the celebration of Gods worſhip: but the inward vertue of worſhip, which conſiſteth in an opinion of holineſſe, and iuſtice, &c. As you might haue learned from *M. Calvin* himſelfe, if you would haue taken out his next leſſon, where he condemneth the Papiſts; but why? Euen becauſe they do conclude, *ſp. Calv. Ibid. Nam. 15.*
ſiſſimum Dei cultum in ſuis ritibus contineri: Gods worſhip it ſelfe (meaning the very eſſentiality of the worſhip of God) *to conſiſt in their Rites.* And refuting it by the Scripture of *Eſay 55.* *In vaine doe they worſhip mee, teaching, &c.* expoundeth what hee meaneth by [*worſhip*] ſaying that *The Papiſts [in ritibus ſuis inſtitiam, quam Deo opponant, & quæ ſe ante tribunal ſuſtineant, querunt]* they ſeek that righteouſneſſe in their Ceremonies, which they may oppoſe vnto God, and wherewith they may uphold themſelues, when they ſhall be called to answer before his Tribunal. Surely there is no Proteſtant, who will not call euery ſuch figment of mans braine, a very Idoll, wherewith Gods worſhip is impiouſly profaned.

Exam. part. 2.
pag. 93. col. a
& b.

2. *Chernitius* also, in the place alleaged, speaking of the reservation of the Sacrament of the Lords Supper, sheweth that Antiquity used a Reservation, as well as the Papists, but yet with a great difference: For, *Tridentinus docent, &c.* The Doctors of the Councell of Trent teach this Reservation to bee a custome necessary, and altogether to be retained: but the ancient Fathers, who had great reasons, in regard of those times, to obserue that custome, yet did they not hold it necessary. So that hee likewise condemneth that which is made an essentiall part of worship.

Loc. Com.
pag. 770.

3. *Peter Martyr* speaking of Ceremonies (although hee verifieth your phrase of speech, §. 3. saying, that *Divine worship doth not depend upon the will of man, but on the counsell and will of God*) yet doth he crosse, and as it were controule your meaning of the word [*worship*] you vnderstanding thereby any Ceremonies, which may serue for a complementall performance of that Diuine worship, although it be not held as necessary hereunto: But he saith expressly, *Licet Ecclesia &c.* The Church hath power to prescribe and make Constitutions, concerning the place, time, and manner of receiuing the Sacrament of the Lords Supper, whether at morning or at night, whether standing or sitting. By this, you see that he condemneth not the institution of the *Accessarie* and *Accidentall* parts of Gods worship, but plainly approueth of them.

Ibid.

Your last witnesse answereth for himselfe, that He in that place, confuting the superstition of the Church of Rome, doth not simply condemne all her Ceremonies, but *Farraginem, turbam, & onus Ceremoniarum*; to wit, the immoderate multitude, and intollerable burthen of her ceremonies in Feasts, and Fasts, in Gestures, &c. And you (*M. H.*) I trow, in reprobuing a man for a surfet, or drunkenesse

drunkenesse, do not thereby meane to deprive him absolutely of his meate and drinke.

SECT. VII.

Our generall Confutation of their former generall Proposition; especially from their owne witnesses.

The authority, which the Church doth challenge, or appointing circumstantiall and accidentall parts of Gods worship, is from the liberty which she hath granted vnto her in *magna Charta*, to wit, the booke of holy Scriptures, which expressely hath giuen vnto her authority to constitute such Rites, as belong to *Decency, Order*, and *Edification*, as hath beene already proued. But because the Non-conformists are so frequent in alledging of witnesses, I shall desire them to consult with two such, whom they haue especially, and namely appropriated vnto themselves in this whole controuersie; who (I make no question) will answer their obiection.

Wee beginne with *Pyssinus*, who hath catechized them well, where first bringing in the obiection, *viz.*

Que ad gloriam Dei &c. By those things which are done to the glory of God, God is worshipped: But the Constitutions

of the Church are done to the glory of God; ergo, God is worshipped by the ordinances of man: He thus answereth and

resolueth, that Those things which are done to the glorie of God, to wit [per se] of themselves, that is, such as are commanded by himselfe, to the end that by them wee may expresse our obedience vnto him, those acts are the worship of God: But not those which accidentally do serue to the glory of God, that is, to the performance of those things which are commanded of God. And a little after to this other obiection, *viz.* Whatsoeuer is done of faith, and pleaseth

Catech.
Tract. de ho-
minis gratit.
pag. 739.

pag. 740.

God, that is a worship of God. Hee answereth, *Cultus Dei* &c. The worship of God doth please God otherwise than do those [*Adiaphora*] or things indifferent: For that, which is the worship of God, doth so please God, that the contrary thereof cannot please him; and therefore cannot be done in faith: but things that are indifferent, are so approued of God, that the contrary vnto them are not condemned.

What can be more plaine, to shew, that when those Diuines speake against worship of God deuised by man, they vse the word in a strict acception and sence, as signifying the proper worship of God, being therefore properly *Diuine*, because ordeined of God? And so we confesse vnto you, that our Ceremonies are no part of Gods worship. But the word [*worship*] being vsed in a large signification, as noting all circumstances, which may conferre, and appertaine to the setting out of the fore-said *Diuine worship*: in this sence onely we say, that Ceremonies may be held to be parts of Gods worship, yet accessarie and accidentall onely, but not essentiall; and Adherents rather than Inherents.

De Redemp.
pag. 421.

The second witness is *Zanchie*; who distinguisheth those parts of Gods worship, wherein the substance of Gods worship doth consist, as namely, participation of Sacraments, oblations of Sacrifices &c. from these things which he calleth [*Annexa cultui*], that is, Annexed thereunto; such as are vessels, vestiments, time, and the like circumstances. Which is a point of learning so generally digested of all that are conuersant in the course of diuine studies, that I maruell how such points should seeme to be so raw to some of the Non-conformists in this case, as that they can no way relish them. Thus much of the Proposition.

SACT.

SECT. VIII.

The Assumption of the Non-conformists, against these Ceremonies in generall.

Obiect. 1. taken from a pretended error of the people.

This our Argument is strong against all these Ceremonies in question, seeing they are all knowne to be esteemed, imposed, and observed, as parts of Gods worship.

Abridg. Lincoln p. 39.
M. Hy. & M. Lang.

Our Answer.

If you can proue these our Ceremonies to be imposed or observed by our Church, as proper, essentiall, and necessarie parts of Gods worship and Religion; we must then necessarily yeeld vnto you the whole cause: and hereafter subscribe vnto your Non-subscriptions.

SECT. IX.

The Reasons of the Non-conformists, to proue that our Ceremonies are imposed by our Church, as reall parts of Gods worship.

Their first Reason.

The use of these Ceremonies is diuine Worship, because the same with the Jewish, wherewith God was honoured: Because of the same kinde: For whatsoeuer is of the same use, is of the same kinde, in respect of worship, although it may be diuers in the Adiuinct of true and false; according as it is appointed, and not appointed of God. As for example, Leviticall Vestiments will not be denyed but to haue beene parts of the externall worship of God, as well as other Rites among them: For what definition of worship can be giuen, which may not be predicated of these Rites? For so bee instituted of God (if any shall so answer) doth not vary the common nature of worship, but distinguisheth it into true or false.

M. Lang. & M. Nic.

Our Answer.

This is a peece of learning, which (I thinke) neuer saw print, to wit, that the *Institution of God* doth not alter the common nature of worship; because Gods *Institution* doth distinguish necessary worship from the indifferent, and the *Essentiall* from the *Accidentall*. For, before the *Leuiticall Law*, the offering of any coloured sheepe, spotted, or vnspotted, was indifferent; but after that the commandement of God had prescribed, that the *Lambe*, which was to be sacrificed vnto him, should be *without spot*, then this *Ceremony* of an *vnspotted Lambe*, became necessary and essentiall in Gods worship. And so we might say of the rest of the *Ceremonies* vnder the *Leuiticall Priesthood*. Therefore the commandement of God doth not distinguish onely betweene *True* and *False*; but sometime betweene *Necessary* and *Indifferent*, *Essentiall* and *Accidentall*, *Diuine* and *Humane*: that, being onely *Necessary*, *Essentiall*, and *Diuine*, without which the worship of God cannot be lawfully performed.

SECT. X.

Their second Reason.

M.Hy. Thel.
7. and others.
* Eccl. polit.
pag. 61.

That which is imposed to breed an opinion of holinesse, is appointed and ordeined part of Gods worship: But these Ceremonies are therefore imposed; For M. Hooker telleth vs out of Eccles 45. that they could not mention the holy garments, but with effectfull signification of most singular reuerence and loue: gining vs thereby an ample acknowledgement, that reuerence is to be yeilded, and holinesse afforded, to our ministeriall garments.

Secondly, They may challenge this respect of Reuerence and Holinesse, being the Constitution of the sacred Synode, which (as is alledged) is the Church of Christ representative.

Thirdly, seeing that Crosse and Surplesse are set apart from Ciuill

Canill uses, and appropriated to the acts of Religion in Gods service. Fourthly, because they may claime a Religious reverence and honour; which was the cause that Christ rebuked the Pharisees for washing of their hands, Math. 23. because they feigned an holinesse in their owne inuention.

Our Answer.

Although I had not bene acquainted with your disposition, yet might I by this one Reason haue taken a proportionable scantling therof, to know, that your obiections haue not proceeded so much from the precipitance of a misguided zeale, as from a peruerse and sinister purpose of Calumniation; else would you not haue dealt, in the first place, so vniustly with *M. Hooker*, by imputing vnto his testimony alledged such a superstitious opinion of Holinesse, as though he had meant any *operative Holinesse* (either by infusion, or inhesion) and not onely that which is *significatiue*: euen as his owne words do directly import.

Nor secondly would you, with such a salt scurrility, haue twitted our Church in her *Conuocation*, for assuming the Title of *Sacred Synode* vnto her, as being the *Representatiue* body thereof; seeing the Apostle *S. Paul* in all his *Superscriptions* to the seuerall Churches of *Romanes, Corinthians, Galathians*, and others, doth instile their Congregations, *Saints* by calling. Nay, but you your selues are sufficiently bent to call your Brethren in *Non-conformity*, too peculiarly, *Holy Professors*.

As for the third point, concerning appropriation of any thing to Gods Service, you could not haue iudged it to be a necessary argument of essentiall holinesse; especially hauing confessed, that the *Pulpit-cloth* may, without any superstition, be continually fastned to the Pulpit and the *Communion-cup* reserued onely for *Sacramentall vse*, and
not

not employed at all in any ciuill or ordinary seruice. Euen as the Church and place of Gods seruice it selfe is not lesse lawfully a *Ceremonie*, because it is assigned onely vnto holy worship.

Lastly your Obiection of the *Pharisaicall Tradition of washing of hands before meate*, is altogether impertinent; considering that Christ did not reprove their act of *washing*, but their intention and opinion, in attributing a legall and operative *Sanctitie* and *holinesse* to that their own inuention, which was indeed a superstition, and the very *Leauen of the Pharises*: from whence there issued a *Religious reuerence* far exceeding that respect, which we shall hereafter proue to be lawfully attributed vnto our *Ceremonies*.

SECT. XI.

Their third Reason.

MHy. Theſe. *Theſe Ceremonies imposed, are, for their use and practise, preferred before necessarie duties, and principall parts of Gods worship; as to weare a Surplice, or Preach not; use the signe of the Crosse, or Baptize not; practise other Ceremonies, or els you shall not exercise any other ordinance of God.*

Our Answer.

This is but dull sophistry; for who seeth not that this is not a preferring of *wearing a Surplice before preaching* (as you fondly imagine;) but to preferre an orderly and discreet Preacher, before one that is factious and exorbitant? If the Lord Chancellour, hauing appointed a commission for his Maiesties seruice, and designing a place most conuenient for that purpose; afterwards vnderstanding some one or other of the Commissioners to be so peremptorily selfe-willed, as to refuse to sit with the

the rest of the Commissioners, in the place appointed; shall exempt that party, and put him out of the Commission, placing another in his stead: should it not argue want of common reason, to inferre hereupon, that the said Lord Chancellour had hereby preferred the circumstance of a place before his Maiesties seruice?

SECT. XII.

Their fourth Reason,

They are knowne to be imposed as parts of Gods worship. for many people in all parts of the Land are knowne to be of this mind, that the Sacraments are not rightly and sufficiently administred, or received without them. Abridg. Lins pag. 39 &c. & M. Hy. Thes.

Our Answer.

This your Argument, if it be rightly examined, will not proue so strong, as strange: For to conclude thus; *Many people within the state of this Kingdome do hold these Ceremonies to be necessary parts of Gods worship: Ergo, they are imposed and obserued as necessary parts of Gods worship:* may by as good, or rather better reason, be retorted vpon your selues, thus: *Most people in the Land hold them not to be necessary parts of Gods worship; Ergo, they are not imposed as essentiall and necessary parts thereof.*

Secondly, you ought to haue made a difference betweene the iudgement of the Gouvernours in imposing, and the opinion (if yet there be any such) of some people in obseruing of them, as *necessary*: For this your Reason can make no better Logicke, then if one would cōclude that *Usury* (the State not punishing the taking of ten in the 100) iustificable by the Law of God; because some people make the like collection. But to collect

what is the minde of Gouvernours, from the fancy of some inferiours, is but to tell vs, that if the legge do halt, the lameness thereof must be said to be in the braine.

And (because you do commonly obiekt the multitude of people) tell vs, in good sadnesse, of what sect you suppose this people to be, that hold the *necessity* of these things? Are they Popish? But these haue not so great a conceit of our *Ceremonies*, as they are knowne to be administred in our Church. Or are they of your owne disciplining, who by your calumniationes are taught to thinke, that the Church hath *imposed* these *Ceremonies* in an opinion of *necessity*, so as to make them *Essentiall parts of Gods worship*? Then must we tell you, that the seducement of the Scholler, is the sinne of the Maister. Or lastly, are they some of the people, who are otherwise conformable? Then doubtlesse these, if yet there be any such, will not be found to be many, as you suppose; but the same people may be thought to fall into that misconceit, not so much by the *imposition* of the Church vpon you, as by your vehement opposition against the Church, whereby some such simple people are brought to beleue that your imputation (although most calumnious) is true; to wit, that these *Ceremonies* are *imposed as necessary parts of Gods worship*. But forbear you this slander, and those people will soone relinquish their errour.

SECT. XII.

Their fift Reason.

Abridg.Linc.
pag. 39.
& M. Hy.
Thes. 15.

The omission of them (euen without the case of scandall and contempt) is more sharply punished, then any other sinnes committed against the Law of God, as perjury, or adultery.

Our

Our Answer.

What therefore? *Ergo* (for this is your marke) *they are preferred before the precepts of God, and made parts of Gods Worshipp.* This consequence is not necessarie; for it falleth out herein, as visually it doth, in the like case, in all *weal-publiks*, where we see more exact and grievous prosecution of Iustice against a pilferer than against a swearer; against a false Coyner of money, than a manslaughterer; Nor that hereby Christian Common-wealthes do professe that the other Sinnes are, in their owne nature, lesse hainous; or that they do not professedly preferre Gods glorie before all other respects: But because stealth of mens goods, and adulterating or corrupting of Coine do more immediatly worke the ruine of the common peace; therefore the commonwealth (as every sensible thing naturally doth affect) is bent immediatlie to seeke the preservation of it selfe, that so it may be more able to establish those things which concerne the glory of God, by repressing of more hainous crimes, whether by temporall punishment, or els by the spirituall censures of the Church. And so it sometimes falleth out in the proceeding of the Church it selfe, which seeketh by these censures to preserve her owne peace and integritie against those who do vniustly defame her.

Furthermore, suffer me to deale plainly, and to tell you, that your *Parenthesis*, which complaineth, that you are so grievously punished, for onely *omission of those Ceremonies (even without the case of scandall and contempt)* is no better then an open slander against the Church of God: for you cannot instance in any one Minister that hath beene so grievously punished for the bare *omission* of a Rite, without his persisting opinionatiuely, refractorily, & that publickly, in flat contradiction

against the Church. If that the practitioners in the Law should obstinately refuse to weare the ordinary Gowne of a Counsellour, or party-coloured habite of a Sergeant, would the graue Iudges of the Land passe it slightly ouer, as a bare *omission*, and not rather iustly punish it as an intollerable contempt?

SECT. XIIII.

Abridg. Lic-
cal. pag. 39.

The contrary-minded, albeit neuer so peaceable, learned, or godly minded, if they shall declare their contrary iudgement, are accounted Puritans and Schismatickes, and by Canon, if they shall offend, censured as excommunicate.

Our Answer.

Although perhaps you haue reason to wish the release of some, yet ought you specially to consider your owne deserts, and know that *Schisme*, which is the diuiding of affections, taketh beginning from the difference of opinions, albeit in points of lesse moments; and then reckon the multitude of *Separatists*, who haue had their first principles of opposition against our Church, out of your Schoole of contradiction, by your vile aspersion of no lesse a crime then *Idolatry* it selfe: And after iudge, whether there be not some cause to call your opinion *Schismaticall*, as still nourishing the cause of a cursed *Schisme*, although not alwaies effectuating the same.

In the next place, obserue with vs the daily convulsions increasing in the members of the Church; whilst as some, distracted in their affections, will hold of *Paul*, and others of *Apollus*; some heare one kinde of Ministers Preach, to the despite of others; some will receiue the Sacrament at the hands onely of conformable, and some, onely of vnconformable Ministers; to the great dishonour of *Christ*, whose Word and Sacraments they haue

haue, in respect of the persons of men.

Concerning the *Censures* of the Church, you cannot be ignorant, that it hath beene the common discipline, in all Churches ancient, and lately reformed, to impose and challenge of Ecclesiasticall persons a subscription to the orders constituted therein; ordeining that in the end such persons should be deposed from their places, that shall factiously oppose thereunto, to the disturbance of the peace of the Church. M. Beza, writing vnto the *French* and *Dutch* Churches heere in England, for their direction in point of Discipline, delivereth vnto them his 28. Article in these words: *Hac ratione perlatis legibus &c. The Constitutions being thus made, whosoever shall factiously repugne them, and will not suffer themselves to be reclaimed; much more they who shall conspire together against Ministers, and Elders, they are worthy to bee handled as the publicke enemies of the Church.* Epist. 24 pag. 149. I do not speake this, to exasperate the Churches censures against you, but to moderate your conceits and detractions against the Church, who vse to esteeme of her, not as of a naturall Mother, but rather as of a curst Step-dame. But why? Because forsooth, she will haue an vniformity of order amongst her children, and will not suffer her lawfull command to be factiously contemned.

SECT. XV.

Our generall Confutation of the Non conformists, against their generall Assumption; wherein they objected, that our Ceremonies are imposed to be obserued as the proper and essentiall parts of Gods worship.

Against their generall Proposition, we haue proued from

from their own witnesses, to wit, *Caluin, Chemnitius, Peter Martyr, Vrsinus, and Zanchius*, that onely those Ceremonies are properly made parts of *Gods worship*, wherein the worship of God is said essentially and absolutely to consist. Now we must confute their generall assumption, by the expresse profession of our Church, which teacheth, and publisheth to the world, that she doth not either *impose, or obserue* any Ceremonies, with any opinion of efficacy, holinesse, or necessity, but onely for *Decency, Order, Edification, and Conueniency*.

Constit &c.
Can. 75.
Can. 30.

Common
prayer booke
before the
beginning of
Service.
Ibidem.

It will become euery childe of the Church to heare his Mothers Apologie for her selfe, in this case: who telleth vs, saying, 1. *Our meaning is not to attribute any holinesse, or speciall worthinesse to the said Garments.* 2. *We teach, that the Crosse is no part of the substance of the Sacrament: this Signe doth neither adde to Baptisme, nor detract from it.* 3. *These Ceremonies which we haue retained vpon iust cause, may be altered and changed; and therefore may not be esteemed equall with Gods Law.* 4. *In these our doings we condemne not other Nations, or prescribe any thing, but to our owne people onely: for wee thinke it meete that euery Country should vse such Ceremonies, as they shall thinke best to the setting forth of Gods honour and glory, and to the reducing of the people to a more perfect and godly lining, without error or superstition.* Can any Christian require a more Orthodoxe profession concerning Ceremonies, than this is? whereby it is made euident, that our Church retaineth these her Ceremonies for *Decency*, without opinion of *Holinesse*; for *Order*, without making them of the *Substance* of Gods seruice; with a Christian liberty, as thinking them *Alterable* and *Changeable*, without opinion of *Necessity*; And lastly, in an *Vnitie* of Christian Brother-hood, with other reformed

formed Churches abroad. And therefore may most iustly challenge vniformity within her selfe.

This profession of our Church is so manifest vnto her most earnest Opposites, that the whole Assembly of Non-conformists in *Lincolne-shire* acknowledge it: who do notwithstanding (to our wonderment at their boldnesse) parallell our Church with the *Romish*; which neuerthelesse they confesse to be iustly condemned by *M. Iewell*, and other *Diuines*, for the opinion of *Necessity* and *Holinesse* which they put in their Ceremonies. And indeed very iustly; for although sometimes *Bellarmino*, and some other Papists seeme to disclaime the *Necessity* of Ceremonies, and the placing of *Holinesse* in them, otherwise than as they are *Signes* of holy things, yet ought we rather yeeld credite vnto their more publicke practise and profession: *Bellarmino* telling vs, that their Ceremonies haue power [*ex opere operato*] to cure diseases, drive away deuils, purge veniall sinnes, &c. All which effects do imply an efficacious and necessary holinesse.

Abridg. *Lin.*
pag. 53. & p.
55.

Ibid. pag. 43.

Bell. lib. 1. de
effect. Sac. c.
1. & lib. 2. cap.
30. art. 30.

Seeing therefore it is plaine, that wee attribute no other *Holinesse* vnto our Rites, than that which is common to all such like Ceremonies; namely, to be *Significative* and *Alterable* (whereas the Papists do ascribe vnto theirs an holinesse *Operative* and *Necessary*) with what conscience do men fashion their quils, to impute that guilt of *Superstition* to our Church, which she hath, and doth, both by her doctrine and practise, condemne in the *Romish* sect?

Hitherto of their second Argument.

CHAP. III.

The third generall Argument, brought by the Non-conformists, against the three Ceremonies of our Church, onely because they are Significant.

SECT. I.

Abridg. Linc. Maior Prop. All Humane Ceremonies, being appropriated to Gods service, if they be ordained to teach any spirituall dutie by their mysticall signification, are unlawfull.

Assump. But such are these three, namely, the Surplice, Crosse in Baptisme, and kneeling at the receiuing the holy Communion. Ergo, they are unlawfull.

I. *Our Answer to their Maior Proposition.*

HIS point of *Mysticall signification*, yea or onely of *signification by Ceremonies*, in the opinion of almost all the Non-conformists, pierceth so deeply into the bowels of this cause, that it giueth it a deadly wound, notwithstanding all our meanes and manner of defence: which contrarily we iudge either to be so dull and blunt, that it cannot make the least impression to hurt our cause; or, whatsoever sharpenesse is in it, it must needs offend our Opposites, if that either Reason, or examples of Scripture, or the continuall custome of the Church of God; yea or the semblable practise of the Non-conformists themselves may be thought worthy to be called a iust defence. In the interim we attend to heare their proofes.

SECT.

SECT. 11.

Their proofes, pre-
tended to be taken
from

1. Scriptures.
2. Fathers. (Divines.
3. Testimonies of iudicious

In *Marc. 7. 8.* Our Saviour doth reprove the Pharisees for laying aside the commandments of God, and holding the Traditions of men, as the washing of pots and cups: and *v. 9.* You reiect the commandments of God, that you may keepe your owne Traditions: for peate this. *v. 10.* Moses said, Honour thy father and Mother &c. and *v. 11.* You say, that if a man shall say to father or mother, Corban, that is to say; it is a gift, &c. And, every plant that my Father planteth not shall be rooted out. And, as *Math. 15. 15.* Thus have you made the commandments of God of none effect by your Traditions.

Our Answer.

The first Text, *Mar. 7. 8.* mentioning washing of cups, *Mar. 7. 8.* pointeth indeed at a Mystical Ceremony of Humane invention, which is there condemned: but how? Not because of the signification of a spirituall duty, but for the Phariscaill leaven of corrupt doctrine taught hereby; for there was in it two ounces of leaven at the least: the first was in attributing a legall purification to such their washings, thinking thereby to be cleansed from bodily pollutions, through the touching of the bodies of the dead, and such like; even as well as by the washings, which God himselfe had appointed, to the same end. Their second error was in their imputing of a spirituall vertue, and efficacie vnto them, of cleansing their soules from sin, as is manifest by the reproofe which Christ vsed against those Ceremonies, saying, *That which is without, and entreth into man, cannot defile a man, but that which is within and cometh out of the man, that defileth a man.* Therefore this their washing was not condemned,

V. 18.

as a meere *Ceremonie*, but for the mixture of a false doctrine, teaching an efficacy and vertue of purification, which it had not.

Concerning the second Text, the case standeth thus. The *Pharises* by their *Δευτεριων*, that is, *second Traditions*, taught their Disciples a strange peece of *Catechisme*, called *Corban*, to wit, *The gift that shall be offered by me shall profite thee*: that is, Every voluntary offering, that thou shalt giue to the Temple, or for the benefite of the Priesthood, shall gaine of God a blessing vpon thee, albeit thou shouldst neglect thy parents, in withdrawing that *Gift* from their reliefe, in their great necessity. For confutation of this errour, *Christ* opposeth the commandement, saying: *Moses said vnto you, that is, (as S. Matthew hath it) God (namely by Moses) said, Thou shalt honour thy Father, &c. But you say, Corban, &c. So that this Tradition of the Pharisees is a flat contradiction vnto the expresse Law of God: And therefore so vtterly vnfit to confute the vse of Ceremonies, which are not as directly condemned by Gods Word, that we may thinke your minds were busied vpon some other objects, when you made this obiection. We haue heard all your obiections against addition of Ceremonies in the state of the Old Testament, and find that the further you seeke to depart from the Pharisees, who did adde superfluous Ceremonies, the more you winne fellowship with the Sadduces, who abandon all additions of new Ceremonies vnder the same estate.*

SECT. III.

Their second prooffe from S. Augustine.

Abridg. Line. *Augustine de doct. Christi lib. 3. cap. 15 doth argue against significant Ceremonies.*

Our

Our Answer.

S. *Augustine* speaketh of *Phrases of Scripture*, which, when they make for piety and charity, he would not haue expounded *figuratiuely*: but when any sentences do seeme to command any thing that is *Facinerous, heynous, and wicked*, then (saith he) *must wee vnderstand them as being figuratiuely spoken*. As for example, that saying of Christ, *Except you eate the flesh of the Sonne of man* ^{1oh. 6. 53.} &c. which for the same cause must needs receiue a *figuratiue* interpretation. But how shall this concerne the matter of *Ceremonies*, to proue them vnlawfull, because they are *significant*? By this inference it shall not be lawfull for vs to vse any phrase of speech, whether *figuratiue* or proper, because *Omnia oratio est oris ratio*: euery speech of a reasonable man (except he wil needs be as *sounding brasse & a tinkling cymbal*) is *significant*. There is (I confesse) in S. *Augustine* else-where these sayings: *Sig- Aug. na, que ad res diuinas pertinent, Sacramenta appellantur*. If heereby you shall collect that S. *Augustine* will admit of no *Signes* of holy duties, which are not *Sacraments*, then shall you bewray your small acquaintance you haue had with the language of S. *Augustine*, with whom nothing is more frequent or familiar, than to call all *Signes* of any holy thing *Sacraments*: And so by your consequence you shall haue as many *Sacraments*, as there are parts and parcels of parables and similitudes.

To conclude, whosoeuer shall but vnclaspe any one volume of S. *Augustine*, he shall finde a manifest mention and approbation of some one or other *Significant Ceremony*, which was not of Diuine Ordinance. This your alleaging one onely Father, who notwithstanding maketh against you, doth openly tell vs that you can

conceiue small confidence, that Antiquity did euer patronize your cause.

SECT. IIII.

Their third Prooffe, from the Testimonies of Protestant Diuines.

Abridg. Linc. *M. Calvin, in Lenu. 4. 22. Zepperus, pol. Eccles. pag. 50. Jewell, Beza, do all condemne Ceremonies inuented by man, which are of mysticall signification.*

Our Answer.

You erre, for want of a distinction of termes: for the word [*mysticall signification*] hath two acceptions; the one Sacramentall, by signification of grace conferred by God: the other is onely Morall, by signification of mans spirituall duty and obedience towards God. The Ceremonies, which we defend, are onely mysticall-morall: but the signification of Ceremonies, which M. Calvin re-proueth, is onely that *Mysticall*, which is properly *Sacramentall*; as is euident in the place alledged, where he speaketh of *Sacraments*. [*Quibus annexa est promissio gratiae*] *Wherunto God hath annexed a promise of grace.* And againe; *Testantur de gratia Dei.*

Zepperus speaketh not a word of any *mysticall signification* at all.

B. Jewell insisteth onely in the *Sacramentall*, and hath not one word touching the morall; nor any Protestant author that I haue read (Beza onely excepted) hath spoken absolutely against *Signes Symbolicall*, and meerly *significant*. Yet Beza himselte, I presume, will be found hereafter to allow them in some Cases. This distinction as it is pertinent, so is it also of some importance, and therefore ought to be diligently obserued; as will better appeare in our Answer to their next obiection.

SECT. V.

*Their fourth prooffe from Reason.**Their first Obiection.*

Symbolicall signification giueth vnto Ceremonies a chiefe part Abridg. Lin. of Sacraments, when they are appointed to teach vs by their signi- coln. fication.

Our Answer.

Our Ceremonies are onely morall signes, as hath bene said, signifying vnto vs morall duties; to wit, the *Surplice* to betoken *Sanctity* of life; the Signing the forehead with the *Crosse*, *Constancy* in the faith of Christ; and *Kneeling* at the Communion, our *Humility* in receiuing such pledges of our Redemption by Christ Iesus.

As for the *Sacramentall signe*. Euery Sacrament hath two significations in in it, the one is, *Ad modum signi*, to represent some spirituall thing: the second is, *Ad modum sigilli*, to seale an assurance of some diuine promise of Grace. So that a *Sacramentall signe* (being, as Sacramentall, so likewise *Zepphyr* a *Seale of Gods promises*, as the Apostle calleth Circumcision) is alwayes founded vpon Rom. 4. the expresse couenant of God: therefore none but the Author of the couenant may institute or appoint any such signe. For whosoever shall vndertake to adde a seale vnto the will and couenant of any Testator amongst men, is forthwith held *Falsarius*, and thereby made obnoxious to the law, and liable to the grieuous iudgements of man: How much more damnable an Act were it for any to affixe any signe, properly *Sacramentall*, vnto the Testament of our Lord Iesus? which whosoever shall attempt to do, becometh guilty of sacrilegious depuration of the blessed Mysteries of Saluation.

Now, then for further clearing of this point, we may thus distinguish of *Mysticall* and *Spirituall signes* in Gods Church: some are meerly *significant*, by resembling spirituall things; and some are not only *significant*, but also *obsignant*, namely sealing and exhibiting vnto vs the Truth of Gods promise. Therefore these *Mysticall signes*, which we call *Sacramentall*, differ from the *mysticall signes morall*, both as the *Sacramentall* are *Significant*, by speciall representation; and as they are *obsignant* by ratifying and applying of Gods covenant of Grace vnto vs: as the *Aspersiō* of the water in Baptisme is a signe of Remission of sinne conferred vpon the person baptized; and therefore is it proper to God, who onely giueth the thing, to ordaine such a signe. But the *morall* signe doth not represent any Collation of grace giuen by God vnto man, but onely notifieth a duety of man in some morall vertue which he oweth vnto God.

De redempt.
pag. 122.

Your owne witnesse *Zanchinus* hath something to this purpose, saying; *What are Sacraments but Images, wherein is reuealed and represented vnto vs the grace of God in Christ Iesus, by the remission of sinne, and life euerlasting; whereby there is offered to the minds of receiuers Christ with all the benefits of the Eternall covenant made vnto vs in Christ?* In which respect these Sacraments are rightly called the *Signes* and *Seales of the Couenant of Grace*.

Bellar. lib. 1.
De Euch. c. 11
§. secundo o.
missa.

These points thus standing, I could not but wonder at the former *Thesis*, as at a strange Paradox, that maketh *signification* to be the chiefe point of a *Sacrament*: which if wee did maintaine, then *Bellarmino* might haue some colour to insult vpon Protestants by this obiection, viz. *If Sacraments be onely signes, then the Crucifix is a better signe, to signifie the death of Christ, than the Sacramēt.* This is his consequence. Will our Non-conformists now al-
low

low him this Assumption, by accounting a *signe* to be a chiefe part of our *Sacraments*? Nay, should they not rather inueigh against the impudencie of such Romish Procters, who vsually impute vnto Protestants doctrines of their owne deuising? For *Caluine*, whom the Papists in this Answer do especially impugne, hath told them (I thinke I may say an hundred times,) that we account not our *Sacraments* *meere signes*, to represent the graces of God; but that they are also *seales*, to present and exhibite the truth of Gods promises of Grace, and to applie them to the hearts of faithfull Receiuers.

Let me adde further, for the satisfaction of the more ingenuous, & the conuiction of such as wil be peruerse, (who tell vs that *Signification* is a principall part of a *Sacrament*) that then all the morall signes vsed in the *Leuiticall* worship, as namely *Bels*, *Lanars*, *Lights*, *Candlesticks*, and other *Ceremoniall* instruments euen vnto the very *Snuffers* of the *Tabernacle*, should (things taking their denomination frō the principal parts) be properly deemed *Sacraments*. And the like I may say of abstinence from *Hogges flesh*; from touching of the corpses of the *Dead*; from *Linsey-woolsey* apparrell; and an hundreth such others, whereby diuerse moralities are signified; but no *Sacrament* implied. In a word, the very soule of a *signe*, to make it a *Sacrament*, is *Annexa à Deo promissio gratiæ*, as the Iesuite himselve doth acknowledge.

Bellar. lib. 1.
de matrim.
ca. 2.

SECT. VI.

Their second Obiection from Reason.

If the Ceremonies that God himselve ordained, to teach his Church by their morall signification, may not be now vsed; much lesse may any of those, which man hath deuised.

Abridg. Lin.
col. pag. 33.

Our

Our Answer.

I answer first, that the use of some (I vnderstand this word in a large acception) Iewish Rite without any Iewish opinion, is not damnable: For how many Christians vnder *Prestor Iohn*, are circumcised at this day? yet not *Sacramentally*, that is, in opinion either of the necessity of it; or else *Typically*, as signifying that the *Messias* is to come in the flesh; but onely *Customarily*; and, as it were *Nationally*, for distinction from other people: Or as the *Greeke Churches* anciently used the celebration of Easter, according to the time of the *Iewish* Passeouer, although with a difference both of *Signe* and *Signification*. But more of Iewish Rites hereafter.

Secondly, it is far more safe for *Christians* to invent new Ceremonies of morall signification, than to use those old, which had bene appointed by Gods ordinance: not but that the ordinance of God is infinitely to be preferred before mans; but both because God, who ordained those *Iewish Ceremonies* for a time, ordained also that they should be abolished in time; as also lest that their use might ingender an opinion of the necessity of them, euē because they had bene once commanded by God; and consequently might inthrall the minds of men, and constrain them to a necessary obseruation of the whole *Leuiticall Law*: for so the Apostle reasoneth against certaine false Apostles, who by their superstitious vrging of those *Iewish Ceremonies* sought to bring in againe the ancient bondage of all *Iewish Rites*.

Gal. 1.

SECT. VII.

Their third Obiection from Reason.

Abridg. Lin.
col. pag. 34

This will open a gappe vnto Images, Oyle, Spiritle, and all Popish Ceremonies; all which Bellarmine commendeth as fit to put
men

men in remembrance; as when the Priest did sprinkle the people with holy water, saying, Remember thy Baptisme. And thus defend they their Images, even for remembrance.

Our Answer.

What is this you say? That therefore there will be a gap opened, 1.*to All others.* 2.*to the Popish.* 3.*and for example,* to these Ceremonies now specified. So many particulars, and so many errors. For first, to argue from the use of some few, to an admittance of all other Ceremonies of like kinde, which are in the Church of Rome almost innumerable; is a consequence farre more lauish then this: *viz.* Some wise men may be of his Maiesties Priuy Counsell, therefore All wise men of the Kingdome ought to haue place in that Honourable Senate.

Secondly, Then all Popish &c. say you. This consequence I take to bee both *unreasonable* and *unconscionable*. It is first as *unreasonable*, as it would be for a Patient, who, hauing had of his Physitian the Receipts of some Apothecary Drugs, should thereupon presume that it is safe and wholesome for him, to taste of euery boxe in the Apothecary's shop. For it is well knowne, that as there are some good customes in the Church of Rome, so are there many bad.

Next, the word *Popish* is here taken of you in the strictest sence, not simply for the Ceremonies themselves, but for the mixture of abuses that are in them, by the superstition of that Church. And therefore to conclude from the lawfull use of Ceremonies in our Church, to an appropriation of the *Romish* abuse of them, gaue me iust cause to call your Consequence *unconscionable*; for as much as your owne hearts can tell you, that our Church is not so earnest to entertaine the use of any one

Ceremony, formerly obserued in the Church of *Rome*, as it is zealous to abhorre her superstition in all her abuses: some of them being Brutish and Sencelesse, some Childish and ridiculous, some Heathenish and Idolatrous; wherby such their Ceremonies respectiuely are become to be most properly *Popish*.

Thirdly, you argue, that if these, *viz. Surplice, Crosse, Kneeling at the receiuing of the Communion be iustly vsed*, then there is a iust cause that these, to wit, *Oyle, Spittle, Images and the Priests sprinkling of water*, may likewise be had in vse, because all are equally for Remembrance.

We confesse that *Spittle* was vsed by our Sauour Christ, in the healing of the *Dumbe*; and *Oyle*, by the Apostles, in curing of many other diseases; yet both miraculously: but to imitate the worke of a Miracle, without the Miraculous power, is but an *Apish* *κακοζωία*: for to hold such a miraculous *Ceremony*, after the vertue be gone, is but to preserue a Carcase, because it had beene once possessed of a soule.

We come to your other Instances in the vse of *Images*, and that which they call *Holy-water*, to the end that you may the better discern your owne iniurious and odious comparison. For first, the true vse of Images with vs is onely for *Historicall commemoration*; but in the *Popish Church* it is for a superstitious adoration, by *kneeling vnto them*, praying by them, and by determinating a kinde of religious worship in them; and therefore onely in regard of such their superstition, is to bee called *Popish*.

The second, which is their *sprinkling of water vpon the people, for remembrance of their Baptisme*, if it were applyed onely for to make them often mindfull and careful to keep their *Vow of Christianity*, made once vnto
God

God in *Baptisme*, it might be called a *Morall Ceremony*, and Christian: But that *sprinkling of water*, as it is vsed in the *Romish Church*, not onely as *significatiue*, but also as *operatiue*, with an opinion that it hath power, both of *purging veniall sinnes*, and of *drining away deuils*, is in that regard also Popish & execrable. For what is this else but to take vpon her to constitute a new Sacrament, seeing that a *Sacrament* is a signe of representing, and of exhibiting and conferring of a spirituall Grace? Shee therefore, who hath made the profession of the definite number of but *Seuen Sacraments*, an Article of Faith, hath by this new inuention of *Holy-water* made vp *Eight*.

I may not pretermitt a Witnesse, who hath made you an answer long since, vnto this Obiection, which notwithstanding you regeſt againe, as if this Cole-woort had neuer bene ſod before. The Authour is *Peter Martyr*: *Neg; mihi dixeris &c.* Neither may you ſay vnto mee (ſaith *Peter Martyr*, ſpeaking of the vs of the *Surplice*) *there ſhall be now a gap open for all abuſes; to water ſprinkled by the Priests, Incenſe, and infinite ſuch other abuſes: becauſe your Aduerſaries will answer you, that there muſt a meane be kept, that the Church of God be not burthened with theſe kind of things, and that no worſhip or efficacie of Religion be placed in them, as we ſee there is in that water-sprinkling and Incenſe &c.* So he. And do you not furthermore ſee, by happy experience, that *Open gappe* of many *Ceremonies*, whereof you ſpake, to be now through the wiſedome and prouidence of our Church, quite ſhut vp, ſeeing that ſhe is contented to admit of ſo few, and no more?

Laſtly, you can with as little reaſon diueſt a Church Chriſtian of her liberty and power of ordaining of *ſignificant Ceremonies*, becauſe it is poſſible that ſhe may

abuse that power, by instituting vnfit, superstitious, and burthen some Rites; as it were to seeke to depriue a Ciuill Magistrate of all power of *Nomotheticall* authority, in making of lawes, because there is a possibility he may abuse them. Thus much in answer to your Generall Proposition.

SECT. VIII.

The Assumption of the Non-conformists.

Abridg.
Lincol pag.
35.

But these Ceremonies in question are ordained by the will of men, to teach some spirituall dutie, by their mysticall signification: for thus the booke of Common Prayer speaketh of them, that they are neither dumbe nor darke, but apt to stirre vp the dull mind of man to the remembrance of his duty to God, by some speciall signification.

Our Answer.

Will you still oppugne *Ceremonious signes*, which are *mystically significant*, euen because they are *significant*? is a mans speech lesse reasonable, because it hath sence? or is it therefore ill, for that the signification thereof is good? Yet this is, in effect, your exception against our *Ceremonies*. Wee therefore remit you to your owne witnesse, with whom you may contend; some whereof will bee found to condemne the Papists, for vsing of *Dumbe Ceremonies, without significations*; and darke, beyond mens capacities: some to admit of *Symbolicall Ceremonies, as incitements to the better performance of spirituall good things*: and some also to approoue of *signes and remembrances of spirituall Duties*.

But if you would be loath to wrastle with so learned Diuines, then wee send you to expostulate with your owne selues, who confesse in the end that you are not
alto-

altogether destitute of some such like *Symbolicall significations*. Finally, I shall not need, in this place, to set before you those *Mysticall Ceremonies*, which are to be exemplified from diuers Instances in Patriarches before the Law; holy men vnder the Law; Apostles in the New Testament; after them in the state of primitive Antiquity; And lastly, in the whole current of succeeding times.

SECTION IX.

Our generall Confutation of the generall Argument of the Non-conformists; by proving the lawfulnessse of Ceremonies, which are of morall Signification;

1. *Scriptures.*

2. *Fathers.*

3. *Reason.*

4. *Witnesses of the Non-conformists themselves.*

5. *Their owne practise.*

Our prooffe by Scriptures.

Of Examples, taken from *Scriptures*, some are before the Law, some in the time of the Law, and some after the Law, in and about the time of the Apostles.

Examples of significant Ceremonies before the Law, in Abraham.

Abraham commanded his seruant (that hee might haue security of his faithfulnessse, in a businesse of importance, to wit, for the prouiding of a match for his sonne)

to lay his hand vnder his thigh; & sweare vnto him, &c. What one point is there, in their generall proposition, which is not fully satisfied by this Example?

Your first point is, that our Ceremonies are humane. So heere, the laying of his hand vnder Abrahams thigh, was humane; if by [Humane] you vnderstand that which a godly man deuifeth, by his own reasonable Iudgement: For Abraham appointed the foresaid Ceremonie without any speciall reuelation from God, so farre as by Scripture is reuealed vnto vs.

Deut. 6. 13.

The second point is, that the Ceremony is appointed vnto Diuine seruice. So here likewise, for there is not a more Diuine Service, then vpon iust occasion the due and lawfull swearing by God. This is a worship which God doth appropriate to himselfe? *Thou shalt [λατρεύεις] worship the Lord thy God; how? and sweare by his name.*

Gen. 22.

The last point is, the Ordaining of the Ceremony, to teach any spirituall duty, by mysticall signification. And what more spirituall duty can you require, than is the confidence in Christ the Messias, who is the foundation and life of all Diuine Mysteries? which, by the iudgement of all ancient Fathers, and (for ought that euer I could learne) of all their children, the Orthodox Diuines of the Church after them, is this, viz. That Christ the Messias and Sauour of mankind was to issue out of the thigh and loynes of Abraham; according as God had promised vnto him, saying, *In thy seed shall all the Nations of the earth be blessed.* The Morallitie then of the signe, to the seruant, was this, that as he beleeued to haue any life by Christ, the Author of life, which was to descend from Abraham, by Isaac and his seed, so he would be faithfull vnto him. So that this oath was vnto his seruant a signe, as of his faith to God, so of faithfulness towards Abraham his Master.

Our

SECT. X.

Our second prooffe to confirme the lawfulnessse of a signe of morall signification, is from the Examples of the old Testament under the Law.

The Obiection of the Non-conformists.

In the time of the Law, when God saw it good to teach his Church by significant Ceremonies, none might be brought or received into the worship of God, but such onely as the Lord himselfe did institute. This reason is used against the Popish Ceremonies by M. Calvin, Iunius, Lubbertus, and others.

Our Answer.

And this Reason is good against the *Popish* abuse of Ceremonies, which is to bee discerned from our use of such, in these two points; first in their *significations*, whereby that Church doth commonly teach some new doctrine, not warranted by *Scriptures*: secondly in their application, by her superstitious opinion of *necessity* and *holinesse*; whereby they are made essentiall parts of Gods worship: as by your witnesses will be manifestly shewen. In the meane time we pursue this point by our severall examples.

SECT. XI.

Our first kind of Examples is, by instancing in the Ordination of Festivall dayes.

1. Instance in Mordecai and Ester.

Although God had assigned divers solemne Feast-
dayes, for his more frequent worship, yet did Mordecai
appoint the Feast, called by the Hebrewes the Feast of
Pur,

Ester 9.

V. Nouemb.
1605.

Pur, that is, of *Lottes*, for a continuall and thankefull remembrance of their generall deliuerance from that cruell Massacre, whereunto the heathen had then allotted and designed them. And accordingly our State and Church hath ordained a set Feast-day, which wee may likewise, after the *Greek*, call the feast of *Pur* (euen by the same word retained in our English, *Fyre*) wherein we celebrate the remembrance of Gods mercifull and miraculous preseruatiō of vs, from that *Fyery* and Hellish *Powder-plot*, machinated by the sonnes of *Belial*, for the consuming of our most religious and gracious Soueraigne, together with the whole state of the Kingdome.

SECT. XII.

2. Instance, in the Feast of Dedication, by *Iudas Machabeus*, 1. *Machab.* 2. 59.

1. *Mach.* 2. 59.

Ifag. Tract.
De doct.
Christ. c. 29.
p. 345.
Iob. 10. 22.

There was appointed an anniuersary Feast of the dedication of the *Altar*, ordained by *Iudas Machabeus*: And this Feast (as your owne witnesse *Daneus* confesseth) seemes to be approued by our Lord *Iesus*, in that he did grace it with his owne blessed presence. Now all solemne Feasts, of this kind, are of a Ceremoniall nature; and, in as much as they haue their institution from man, may rightly be called *Humane*: neuerthelesse, so farre as they serue to magnifie God, for some speciall mercie; as else to excite man vnto a thankefull commemoration of the singular fauours, which he hath receiued at the hands of God; in these respects they are truly called *Diuine*. Hence therefore (you see) it is good cause, why they ought to be called *significant*.

So then you haue, by these Examples, as it were, the Anatomy of your proposition through euery ioynr,

viz.

viz. 1. A Ceremony of humane inuention, by *Indas Machabeus*. 2. Appropriated vnto Gods seruice, in a solemne Feast. 3. Ordained to teach a spirituall Duty of thankfulness. 4. Significant, for benefits or blessings received. And all these (as you see) stand iustificable by Analogie, from the example alleged.

SECT. XIII.

Their first Replie.

The Church may appoint holy-dayes in certaine cases: but it is one thing to restraints part of the day; and another to restraints the whole day.

Cartwright
in the rest of
his 2. Reply,
pag. 191. 192.

Our Answer.

If any man shall require of you some euidence, to prooue that *Christ* hath so cantled out his Churches high Commission for Ecclesiasticall causes, as to affoord it a power to appoint one halfe of an *Holy-day*, and to deny vnto it liberty of ordaining the other halfe; I suppose you would alwayes remaine indebted for an answer. For did not God vse to haue as well his *Euening*, as his *Morning sacrifice*? and shall it now be lawfull to serue God onely by halves? howsoeuer, euen this halfe, which you haue haue granted, doth sufficiently establish the whole matter in question: for if the Church, in this case, haue power to ordaine a Ceremony, which doth implicate a signification of the dutie of a thankfull remembrance, how should any Ceremonies be onely therefore held vnlawfull, because they are significant?

SECT. XIII.

Their second Replie.

Howbeit the example out of Ester 9. of the two dayes, which the

Cartw. ibid.

Jewes instituted in the remembrance of their deliuerance, is no sufficient warrant for these feasts in question. For first, as in other cases, so in this case of dayes, the estate of Christians vnder the Gospell ought not to be so Ceremonious, as was theirs vnder the Law. Secondly, that which was done there, was done by a speciall direction of the Church of God, either through the Ministry of the Prophets, which they had, or by some other extraordinary meanes, which is not to be followed of vs.

Our Answer.

First, vnto the first part of your Replie, we say, that if an institution of a new *Ceremonie* were lawfull vnder the estate of the Old Testament, when the people of God were so pressed with Rites, that the Apostle called them an *importable Yoke*, then doubleesse the addition of one or two *Ceremonies*, in the state of the Gospel, may not so rigidly be iudged vnlawfull.

Act. 15. 10.

Your second Assumption (which we may rather call a Presumption) is; that you imagine some *speciall Direction, from the spirit of God* vnto them, without any certificate reuealed to your selues for prooffe thereof. Whereunto I onely say, as *Saint Hierom* speaketh of the like imagination; *Eâdem facilitate reijcitur, quâ obijcitur.*

Hierom.

SECT. XV.

Our second kind of Examples is from the like ordaining of Ceremonious Instruments, belonging vnto the worship of God, by

4. Instances.

1. Instance is in the Altar, Iosh. 22.

Iosh. 22.

We reade that the *Gileadites*, which were of the children of *Israel*, did build an *Altar* on the other side of *Jordan*, in testimony of their ioynt faith and profession with

with their brethren, in the one and onely Religion of God. This example is pregnant, and hath much exercised and troubled your wits, but to what effect, we shall best iudge by your Answer.

SECT. XVI.

The Non-conformists Answer.

The Altar that stood on Jordans banke was not of Ecclesiasticall, but Civill use: the tribes themselves confesse, that they had grievously sinned if that they had determined an Altar unto the same use that the Lord God set up one before. It was a memoriall, that they were one people with their brethren, intitled to, and estated in the priviledges of the Lord with them: but it was no mysticall signe of Christ and his Grace. M. Nic. M. Pag. M. Long. and

Our Replie.

The point then in question is, whether it were not especially for a spirituall use, whereof we cannot better be resolved than by the whole current and maine scope of the Storie; which doth apparently evince, that it was for a religious *mysticall signification*, albeit not of *Christ and his graces*, yet of spirituall blessings and morall duties: So though it were not erected for the same use, whereunto the *Altar*, that God appointed, was appropriated, yet was it ordained for a representation thereof. Let vs consult with the Text it selfe, to the end that wee may answer your *Maior Proposition*, even in *terminis*.

Your Dispute is of *humane Ceremonies*; and this was so *humane*, that it was ordained by man, without any speciall warrant from God. And this is very plaine, because these *Gileadites*, when they were to satisfie their brethren (who at the first iudged the building of this *Altar* to be a detestable, and an abominable transgression

Ver. 24.

Ver. 26.

against God) did not replie, that God had commanded them so to do, but answered very ingenuously, saying, *we haue done this, &c.* And againe (imputing it to their own proper motion) *Therefore said we, Let vs build vs, &c.* whence it is euidently apparent, that this act proceeded meerely from their owne reason, without any particular direction from God.

Secondly, your proposition requireth, that the *Ceremonies* be appointed to *Gods seruice*: and so was this *Altar*, although not to sacrifice thereon; yet (as the Text speaketh) for *A patterne of the Altar of the Lord*, vpon which Gods people did sacrifice. As wee account the *Crosse in Baptisme* not to bee the very *Crosse of Christ*, (whereupon he offered that great sacrifice of Mans redemption) but onely a kind of resemblance thereof. Now, an *Altar* of sacrifice being one of the supreme instruments of Gods immediate worship; that other, which was a resemblance thereof, doublelesse, cannot bee said to haue beene onely of a *ciuill vse*.

Thirdly, your proposition mentioneth *Ceremonies of mysticall signification*, to teach any spirituall dutie; Euen as againe wee say, that the *Crosse* in Baptisme is vsed in the way of protestation of *Christian* courage, in the spirituall conflict against the whole world of Infidels. Here also, I thinke, this very Text doth sufficiently warrant such *mysticall signification*: for seeing all actions borrow their forme and essence from the end, whereunto they are intended, and that these *Gileadites*, in this act of consent in vnitie of Religion, did not so much intend to make knowen their interest in the temporal inheritance, as in the spirituall priuiledges of Gods chosen people: This doth necessarily argue, that this *Altar* was not set vp so much for any ciuill vse, as for a *mysticall* resemblance: which

which is manifest in the Story, where the vse of this *Altar* is expressed thus; *The Altar is called Ed* (that is, witnesse) *for it shall bee a witnesse betweene vs, that the Lord is God.* Therefore the end was, that thereby they hauing relation to the other *Altar of God*, might protest and publish their ioynt faith and seruice, with all other Israelites, to the onely true God. And as this end did concerne themselues, so there was yet another end that did respect their posterity; and in this regard they made the *Altar Prolepticall*, for to preuent an obiection, that might afterward arise betweene these *Gileadites*, and their brethren on the other side of Iordan, namely, to this effect: *what haue you to do with the God of Israel? You haue no part with the Lord:* And so might haue made them cease from seruing the Lord; Therefore (say the *Gileadites*) *haue we built this Altar.* You see then, that the *Altar* being a *Patterne* of the *Altar of the Lord*, was a Religious Instrument; and of the *Altar of sacrificing*, a Religious Act; and that to testifie both for them and their posteritie a publicke consent in the true Religion and worship of God, which was a most religious end; And also this, to auow the profession of their Religion, which maketh it a *morall signe*, of a *religious signification*. How therefore can any be so dimmesighted, as not to discern any other thing herein, except onelie a Ciuill vse?

The matter standing thus, we may guesse with what indignation and displeasure you would haue entertained this answer, by inueighing against that their *Humane inuention*, as the daughter of blind Deuotion, in themselues, and mother of Idolatry to their posterity; and by charging them, concerning that *Altar*, and crying aloud, *Downe with it, Downe with it euen to the ground;*

Ver. 30.

not departing thence, untill with your out-cries you had seene it demolished before your face. But contrarily their brethren, the Gouvernours of Gods people, euen such as were most zealous for God, to preserue his Religion, in all integrity, they were otherwise minded: For, *When Phineas the Priest, and the Princes of the Congregation, and Heads of thousands of Israel which were with him, heard the word which the children of Reuben, and children of Gad, and the children of Manasses had spoken, it pleased them: And furthermore, when they returned into the Land of Canaan, to the children of Israel, and brought them word, it is said, that they pleased the children of Israel, and they blessed God; and did not intend to go up in battell against them.*

Take you therefore, I pray you, the hearts of Brethren, and be like-minded, as were these deuout children of God; be desirous to enioy the peace of the Church, in the truth of Religion, and not, at the sight of euery Ceremonious appurtenance, to start aside; occasioning hereby not onely dissention amongst them, who are your Brethren, in all the essentiall parts of Religion; but also Contumacie against your Mother the Church, which begot you in Christ, and brought you to the interest which you haue in the couenant of Grace.

SECT. XVII.

Our second Instance, concerning Ceremonious Instruments belonging to Gods worship, may be in Salomon his Altar, 1. King. 8. 64.

Salomon builds a Brazen Altar, and set it beside the Altar of the Lord, offering thereon burnt offerings, because the Brazen Altar which was before the Lord, was not sufficient to receive the burnt offerings. Here we see first, one-ly

ly *Salomons* appointment, for building this *Altar*; arguing an *Humane inuention*: secondly, a new *Altar*, neuer commanded by God, is a new *Ceremony*; thirdly, this *Altar*, as all others, hauing necessary relation to Sacrifice, doth concerne that kinde of worship, which most chiefly and properly belongeth vnto God: and fourthly, *sacrificing* and *offering*, being the manifestation of that homage and thankfulnesse, which is properly due to Diuine Maiestie, cannot but signifie mans spirituall duty. So now, this example contradicting your Proposition, from point to point, may giue you, at least, some probable satisfaction.

SECT. XVIII.

Their Answer.

This Act of Salomon was by extraordinary inspiration, and therefore may not be called Humane. M. Nic.

Our Reply.

Heere you pretend (which you can neuer proue) that *Salomon* did this by *extraordinary inspiration*; besides, the very Text yeelds the reason which moued *Salomon* hereunto, to wit, because the first *Altar* that had beene made by Gods appointment, *sufficed not to receiue all offerings*: which proueth that this Act may rightly be called *Humane*, as being vndertaken by the light of Reason, without any speciall direction from God; as also many religious Acts of men may be said to be both *Diuine* and *Humane*: *Diuine*, as proceeding from generall grounds of Gods reuealed will, and concluding for some religious end: and *Humane*, as issuing from the discourse of mans reason and iudgement, accommodating generall rules and principles for the inferring of conclu-

conclusions, and ordering of particular actions. Therefore this Answer wanting weight, you must seeke for a better.

SECT. XIX.

Their second Reply.

M. Nic.

Salomon did this out of the Equity of Moses law it selfe, as Ianius sheweth, Contr. 3. l. 4. s. 17.

Our Reply,

This second Answer, first, ouerthwarts the former: for if *Salomon* did collect the lawfulnessse of this Act, by reasoning from the *Equity* thereof, not particularly expressed, but generally implied in the Law of God; then came it not by *extraordinary inspiration*. And secondly, this Answer doth yeeld vnto vs an Answer against all your owne obiections: because hereby you plainly confesse, that an *Humane* collection, deduced from the *equity of Gods Law*, (consisting in the application of generall doctrines and documents, vnto some singular and individuall acts) is lawfull in it selfe: from whence it doth follow, that our *Ceremonies*, instituted to signifie spirituall duties, haue as good *equity* by the Word, as this *Altar* of *Salomon* could haue. Wherefore the rule of *equity*, which you mention, will (as it ought) beare a great sway in this case of Ceremonies, if we may borrow our *equity*, either from the generall *Permissions*, or particular *Examples* of the new Testament.

SECT. XX.

Their third Answer.

M. Nic.

God by his visible descending approoned of the worke of the Temple,

ple, and did authorize him. Which *Dauids* words, 1. *Chron.* 28. 19. may seeme to confirme.

Our Reply.

I would you had leasure to looke more directly vpon the Text alledged, where we do not finde that *God* approued the Temple of *Salomon*, by any visible appearance, vntill the Sacrifice was ended; whereas this second Altar was ordained by *Salomon*, before any sacrifice was begun on the former. Whereupon (if we shall take your Answer for true) it must needs follow, that *God* approued of the Altar, before that he did approue of it. Secondly, the words of *Dauid*, which (you say) do seeme to confirme the point, are these: *All this the Lord made me vnderstand* ver. 19. *in writing by his hand vpon me, euen all the workes of this Patterne.* The Patterne, which *God* approued, is here called, *This Patterne*; meaning expressely that Altar, which was mentioned in the former verse, namely, the Altar of Incense, being that first Altar appointed by *God* himselfe. But this Altar, whereof we dispute, was a second Altar inuented by *Salomon*, and neuer so much as thought vpon by his father *Dauid*. Therefore the forme, reuealed purposely for the erecting of one Altar alone, could not be assumed by *Salomon*, for a direction, and Patterne of a second.

SECT. XXI.

Their fourth Answer.

And this was no Addition of a diuerse kinde.

M. Nio

Our Reply.

As though that could not be called an *Additament*, when the thing added is of the same kinde with the principall:

L

cupall: if this be your meaning, then may you as well say, that a commandement vnto euery Communicant to drinke twice, in receiuing the cup of the holy Sacrament, may not be iudged an *Addition* to the first Institution (which is to drinke thereof but once) because, forsooth, the second cup is of the same kind.

This your so vnconstant and vnconsonant kinde of Answering doth evidently shew, that this example doth busie you not a little. And no maruaile, for God hauing commanded that there should be but one solemne *Altar of Sacrifice*, amongst his people (signifying thereby, that there is but *one* God, euen that *God of Israel*;) yet notwithstanding, *Salomon* (when he saw that *one Altar could not receiue all the sacrifices*) did aduenture to build a second *Altar*. Surely here had bene matter euough for any spirit of contradiction (if then there had bene any such) to haue challenged euen *Salomon* to his face, and to haue reprov'd him for daring, without expresse and peculiar dispensation from God, to erect another *Altar*, besides the *Altar of the Lord*. Whereas such as are of a more temperate and moderate spirit, would rather interpret, that *Salomon*, for the furtherance of Gods worship, did adde this *Altar*, after a most lawfull manner: And thereupon would collect, as a necessary consequence, that *Additions* to Gods commandement (if they be vsed not as perfections of the ordinances of God, but as expedient meanes, for the better accomplishment of his publicke seruice) cannot derogate or detract any whit from the will or wisdom of God.

SECT. XIII.

*Our third Instance, concerning Ceremonious Instruments
belonging to Gods seruice, is in the Synagogues,
which were erected by the Iewes, for
Gods publicke worship.*

In all the Prouinces of the Iewes, certaine places were appointed, called *Synagogues*, for the *Reading and Preaching of Gods word*; In which respect it was, that the Iewes came to *Christ*, and commended vnto his mercy a Romane Centurion, a Profelyte, saying, *He is worthy thou shouldst do this thing for him, for he loueth our Nation, and hath built vs a Synagogue.* Will you aske to what end this Instance is alleaged? onely that hereby you may vnderstand your owne error, in holding that *All Ceremonious Additions, without speciall warrant from Scripture, are unlawfull*: Whereas, these places of Gods seruice were allowed, albeit there is not throughout all the old Testament so much as any mention, concerning the building of *Synagogues*. Sign Re.
pub. Heb. 1. 2.
pag. 58. & 86.
Luc. 7. 5.

I might haue insisted vpon that direction which *Iethro*, through his owne iudgement and prudence, gaue vnto *Moses* himselfe, for the altering of the former frame of *Gouernement*, in Iudiciall proceedings, by appointing of new orders of Captaines ouer thousands, ouer hundreds, and ouer tens. For albeit this example be in a diuers Sphere, and not belonging to Diuine worship; yet seeing the same God was as exact in his prescription of Statutes, for the Politicall gouernement, as he was of Ordinances, and Ceremonies in the Ecclesiasticall; and that the same authoritie of God was equally predominant in them both: this may induce vs to thinke, that mans inuention, imployed for the better preservation of

Gods will and worship, may not alwaies be censured as a thing vnlawfull in it selfe.

SECT. XXIII.

Our Third generall prooffe is from the Examples of the Apostles.

It is time for vs to depart from *Ierusalem*, wherein we haue had ample prooffe, for *mysticall Ceremonies of Humane Inuention*; Now let vs draw neere to the Citie of *Antioch*, where the faithfull did first receiue their Surnames of *Christians*; that we may likewise try, what ground we may finde in *Christianitie*, for the prooffe of our former Conclusion.

The Apostolicall Examples are Three.

First the Feasts of Charity.

Inde v. 12. There were certaine *Christian Feasts*, called *Agapa*, ordained and vsed by the *Apostles*, without any prescription from *Christ*.

SECT. XXIIII.

Their first Answer.

M. Nic.

If they were Apostolicall, then were they of Diuine Institution.

Our Reply.

If you take [*Diuine*] for *Godly*, as opposite to prophane and wicked, your Position is true: but if you vnderstand [*Diuine*] as in opposition vnto all Constitutions, which are not commanded of God, then could you not haue vttered a more vnlearned Position, than
to

to say, that all *Apostolicall* Ordinances were of *Divine* institution. For the *Divines* of all times have distinguished of *Constitutions* and *Traditions*; *Divine*, *Apostolicall*, and *Ecclesiasticall*: accounting such *Divine*, as were ordained for perpetuall use in the Church; and esteeming such *Apostolicall*, as were appointed by the *Apostles*, with a liberty to alter and change them vpon iust occasions (such as these *Agape* were;) and those to be *Ecclesiasticall*, which the Church of God, after the *Apostles* times, in whatsoeuer age or Countries, did, or shall appoint vpon like occasions; which are likewise subiect to alteration, according to the different condition of times and places. Which distinctions passe so currant, that when we come to the particular Examination of our *Ceremonies*, you shall then find them to haue the approbation of your owne Witnesses.

SECT. XXV.

Their second Answer.

These Agape were abrogated by the Apostles themselves.

Mem.

Our Replie.

If they were indeed iustly *abrogated* afterwards, then may you not say that they were of *Divine Institution*. Thus your second Answer confuteth your former; so slipperie is the foundation whereon you stand. Secondly, they being once instituted of the *Apostles*, were *abrogated by the Apostles*. Ergo, there is in the Church a power both to institute, and also to *abrogate* such kind of *Ceremonies*, according to the conueniences or disconueniences of the Church.

SECT. XXVI.

Their third Answer.

Idem.

But these were not of myssicall signification, nor yet meere of Ecclesiasticall use.

Our Replie.

Should not that Use be properly called Ecclesiasticall, which was ordained to bee practised in the solempne feasts of Religion; and appropriated to accompany the celebration of the holy Communion; and also of a myssicall, and spiritmall signification; it being instituted both for signification, and preservation of Christian Love?

1. Cor. 11.

Concerning these Love-feasts, the ancient Histories doe credibly informe vs, that they were at first used in *Sacris conuentibus*, sometime before, and sometime after the receiuing of the Eucharist. And this the Apostle sheweth. 1. Cor. 11. Where we find so great an abuse of them, that by the profanenesse of some, the Feasts of Love were turned into Banquets of intollerable pride and dispute: whereupon the Apostle, indeed, reprocueth the abuse, but doth not remoue and abrogate the right use of them; for we find that these Feasts were continued long after the Apostles, yea, in some places, vntill the time of Chrysostome, and the Councell of Gangris, in which there is an *Anathema* denounced vpon them, *Qui noluerint communicare huiusmodi vacationibus*.

Conc. Gangr.

SECT. XXVI.

Our second Apostolicall Example is, in Osculo pacis.

Rom. 16. 16.

1. Cor. 16. 20.

The Apostles times, together with their Love-feasts, had their Love-kisse, called *Osculum pacis*; that which S.

Paul

Paul doth so often commend vnto all professed Christians.

1. Thess. 5. 16
So also 1.
Pet. 5. 14. &c.

Their Answer.

This was not of mysticall signification, but a naturall indicon sign of Peace and Reconciliation, as is imbracing, or shaking of hands.

Our Answer.

Let vs take with vs the light of Antiquity, for our better direction in this point. *Iustin Martyr*, and *Origen* say heereof, *Precibus finitis, mutuo nos inuicem osculo salutamus.* *Tertullian* calleth it, *Signaculum orationis*, the seal of Prayer. The words of precatation, therein vsed, being, *Pax tecum*, Peace be vnto thee. *Cyrril* termeth it, *Signaculum Reconciliationis, quo in sacris utimur.* i. The signe of reconciliation, vsed in Diuine Seruice. And *Clemens Alex.* saith of it; *Quod oportebat esse mysticum, id Sanctum vocabat Apostolus.* i. That which should be mysticall, the Apostle calleth holy. Which saying is vsed by the same *Clemens*, to the reproofe of such as did abuse it; because that which is holy, must be vsed after an holy manner, and not to wantonnesse and lasciuiousnes, as was the fashion of some.

Is there now any point, in your generall Proposition, which is not particularized in this *Holy Kisse*? First, the institution (so farre as it was not commanded by *Christ*) was humane: Secondly, the property of it, Significant: Thirdly, the vse was in *Sacris*, to wit, in the time of holy and publike worship: Fourthly, the end was signification of *Christian loue*. So that, in this Instance, you haue a full contradiction to your first Proposition.

As for your conceit of *Imbracing and shaking hands*, whereby ye would shake off all mysticall signification,

and

and make that *holy kisse* to be nothing else than a naturall *Ciuill* salutation; it is but your proper fancie, seeing the *mysticall* object, in this outward Rite, was immediately that *mutuall charity*, which *Christians* possessed; not simply amongst themselves, but grounded primarily vpon the relation to the attonement, which we haue by *Christ*, wherein consisteth all *Christian Peace*. These premises doe argue that the Author of this Answer was not so *spirituall*, as *Ciuill*, or rather vnciuill, in making such an homely interpretation of this Apostolicall Rite, which had so singular an *Epithet*, as *holy*; so blessed an *object*, as *Peace*; which were neuer applied in Scripture to any action or gesture of onely ciuill vse.

SECT. XXVIII.

Our third Example is the Apostles Ceremonie, concerning the couering of the head, at Diuine Service. 1. Cor. II.

1. Cor. II.

Likewise the Apostle is vrgent about an other Ceremonie, of *Hauiing the man vncovered, and the woman couered in the Church*; and this also is significant, and that *mystically*, of *Spirituall things* and dueties: for the man, being *vncovered*, signifieth thereby his immediate subiection to the ordinance of *Christ*, who hath constituted him to be *head ouer the woman*; and the woman being *couered*, doth thereby expresse subiection to her husband. Ver. 9. and 10. To which purpose *Tert.* describeth the fashion thereof to haue beene this, *viz. Quantum crines soluti capere possint*; by hauiing their haire loose: Which is further expressely noted by *Clemens Alex.* saying, *Vt non tantum mulieres velamine caput tegerent, sed apud eam in frontem promisso vultum obumbrarent.* That the woman

Cent. 3.
Col. 14.

Clem. Alex.

women (saith he) might not onely hide their heads, with a couer, but also shadow their faces, by the hanging downe of their haire. And not onely so, but the Apostle requireth yet another couer besides that of the haire, saying of the *uncovered head*. (v. 5) *It is all one as to be shaven*: so then this must needs be a *mystical signe of moral duty*, which is here specified to be of the Christian *subiection* that women owe, in *Christ*, vnto their husbands. Now heere you may not say, that this ordinance of the Apostle, touching *couering* in the Church, was no way of *humane*, but altogether of *Diuine* Institution; for then might you challenge that women, at this day, in the time of *Diuine* worship, should haue their haire still hang downe, to couer their faces.

This point is of some moment, and may not sleightly be passed ouer. Wherefore, that you may be satisfied, not so much from my collections, as from the confession of those witnesses, on whom you most relie, I haue thought it fit to produce such as haue more particularly pointed out this Text, as namely, *Caluin*, *Chemnitius*, *P. Martyr*, and *Zanchius*. From these I would first learne, whether this *Ceremony of couering* the head of the woman, & *uncovering of the man*, were not *mysticall & Symbolicall*, that is; significant of some good thing, or no? *M. Caluin*, and some others call them expressly *Symbols*, or *Signes*. Secondly, I would aske what thing it is, which is hereby signified; and whether it were not some Christian dutie? And vpon due search it appeareth, that the things, signified by this *Ceremony*, are two; The first, in respect of the *man* and *woman* mutually betweene themselves; and the next, of *man* vnto *God*. Concerning the reciprocall duties betweene man and woman, these witnesses affirme that the *Couer, on the head of the woman*, did

M

betoken

betoken her subiection to the man; and the uncovering of the mans head did signifie the Soueraignty that man hath ouer the woman. But this you interpret to hold onely in a Ciuill respect: If so, then would it suffice to iustifie the Ring in marriage; yet look into the second point, which is, the relation it had vnto God, and there you may perceiue something more. For, as Calvin; *In eminentia vi-*

Calin 1. Cor.
11.

ri super uxorem Dei gloria elucet, propter dominium, quod habet: That is, in the superiority that man hath ouer the woman, the glorie of God is manifested, by the dominion which he hath. Also the Apostle, in respect of this soueraigne-

P. Martyr on
the same
place, p. 151.

ty saith; *The man is the glory of God.* Likewise P. Martyr; *Imago dei, ut omnibus preest, sita est in dominatu.* Now what Symbol can be more choice, than that a man by his outward gesture should, in a sort, represent both the authoritie that God doth hold ouer his creatures; and also that superiority which he hath given him ouer his wife?

Martyr ibid.
pag. 149.

Againe, the Apostle, in this comparison, maketh *Christ the head of the man, euen as God* (in respect of the humane nature) *is the head of Christ.* And Chemnitius, treating of such Rites, calleth them *Incitamenta, & retinacula pietatis.* i. *The incitements vnto piety and godlinesse:* that is (as his allusion to the Apostles rule seemes to import) *they make for edification.*

Exam. part 1.
pag. 75. a.

De Sacra.
Scrip. p. 273.

Zanchius likewise noteth *Two ends of the couer on the womans head;* one is of honestie and decencie, that so the eternall worship of God, in hearing of his word and participating of his Sacraments may be performed in more seemely manner: The second, that by this Ceremony: [*Vnusquisque moneatur officij sui,*] every man may be admonished of his owne dutie; the man of his dominion ouer the woman, and the woman of her subiection vnto the man: [*Hæc sunt utilia ad cultum internum,*] These, saith he, are profitable for inward

inward worship. Than the which I doe not see, what any Diuine could haue spoken more directly for our purpose.

Our third demand is, whether these Ceremonies, of *conering* and *uncouering*, were not instituted to be obserued in Gods publike worship? For howsoever this Custome might sometime alter in Ciuill assemblies, and much more in priuate consort betwixt man and wife; yet neuertheless the Apostle doth most strictly challenge it, in the publike seruice of God: for, *Euery man* Martyr quo sup p. 10. d. (saith the Apostle) *praying or prophesying, &c.* And for better demonstration he doth in a manner call the Angels to witnesse, exacting that Ceremonie [*propter Angelos,*] in regard of the Angels. For as the Angels are appointed to be *ministring spirits* euery where, for the good of the Elect, euen so are they in very speciall wise attendant at publike Assemblies, for Gods worship. As for the Custome it selfe, *Chrysostome* vseth this excellent *Simile*, for the illustration thereof. *when* (saith *Chrysost.* he) *the King sitteth in his publike Chaire of Estate, and there resort vnto him Dukes, Counts, Tribunes, &c. and none of these present themselves before the King without their robes of honor, according vnto their degrees: so God being present in his royall maiestie, [in sacro actu] in the holy assembly; men and women coming thither ought to be adorned with such ensignes, as may best declare their state & condition. Therefore may not that man, who hath receiued from God a diademe of honour & prerogative ouer his wife, at that time cast away his ornament, & take vpon him some seruile habit.* Whereby you see, that this Symbol was then as well applyed vnto all holy worship, as now our gesture of kneeling is, at the participation of the Lords Supper.

Fourthly, we desire to know, whether this matter

Caluin.

Chem. Ez.
am. par. l. p. 75

were not a thing indifferent; and thereupon (albeit Apostolicall, yet) subiect to alteration, according to the necessitie of occasions? This we may best vnderstand from the first originall thereof. The Apostle (saith Master Caluin) tooke it from the common custome of men in their times; which custome in many countreys was otherwise; yea anciently euery where [*viri comati erant*]: that is, men had long haire. Chemnitius saith, to the same purpose, that Christian libertie did moderate the Apostles Rites, so make them in their kind indifferent, &c. --- which according to the diuers natures of times, places, and persons might bee appointed, changed, or abrogated. --- for in the dayes of the Apostle this custome, of the womens couer, was a signe of subiection; and of the man vncovered, a token of dominion and gouernment: but now in our times the fashion is quite contrary; for in these dayes the vncovering of the head is a note of subiection, and the couering is a testimony of authoritie.

Loc. Theol.
Traict de
Tradit. p. 720.Com. in. 1.
Cor. 11. v. 16.
1. Cor. 11. v. 11.

Lastly, it is worthy our Inquiry, to learne, how farre other Churches may be directed by this example of the Apostles Ceremonies, for the authorizing of their Constitutions in like cases? Herein P. Martyr is bold, and saith: The Church of God is an Assembly of the faithfull, gouerned by the word of God in all such things, as belong to mans saluation (meaning, things absolutely necessary to the worship of God, as hath beene amply proued:) But touching such things as appertaine vnto Discipline, it is lawfull for the Church to make Lawes, Canons, and Constitutions; so doth the Apostle teach, that women must pray with their heads couered, and men bare-headed. So doth the Church ordaine in what place, at what time, & [*quomodo*] after what manner, whether standing, or sitting, men must communicate. And M. Caluin, obseruing the Apostles reproofe of persons contentious in Ceremoniall points (which

(which is, v. 16. *If any man seeme to be contentious, we have no such Custome, nor yet the Church of God*) when he met with some that did, out of the same spirit of contention, resist the Constitutions of that Church of Geneva, he maketh a generall application thereof, against all such turbulent and factious spirits; *Qui bonos & utiles ritus nulla necessitate convellunt. i. who unnecessarily do oppugne the profitable Rites of the Church.*

Here I need not make any recapitulation of these severall points, the indifferent Reader may easily finde in the confession of the fore-named witnesses; 1. That these are things indifferent. 2. That they were prescribed as fit for those times. 3. That consequently they were to be dutifully observed. 4. That they were *Symbolicall*, and had in them *significations* of *morall duties*. 5. That they were applyed to *Divine worship*. 6. and lastly, That the same authority doth still remaine in the Church, to ordaine the like *Significant Ceremonies*, whensoever there shall be iust occasion thereunto. Thus much of the Apostles time. We descend lower.

SECT. XXIX.

Our second Proove, for Confutation of their last generall Argument, and for our Confirmation of the Morall use of Ceremonies, is from the vniuersall Custome of the Church of Christ, as well Primitive as Successive.

Concerning all these times, whosoever is conuersant in the *Ecclesiasticall Histories*, or in the writings of *Fathers* of former ages, may make good this our Assertion, to wit, *That the Church hath liberty to ordaine Rites and Ceremonies of Mysticall signification, thereby to represent spirituall duties, and that properly, in the publique service*

of God: And also may proue, so farre forth as by light of Story can appeare, that euer since the Apostles daies it hath bene the constant and consonant doctrine of the Church, held by all the most Orthodoxe Fathers, and glorious Martyrs of Christ, who watered the Church with their blood; whereby it became so blessedly fruitfull, in the procreation of an innumerable off-spring of faithfull Christians in all succeeding ages; amongst whom we, that do now professe the Gospell of saluation, haue (by the mercy of God) our interest in the covenant of *Grace*; and consequently in the assured hope of our eternall inheritance: Yea, and (that which, as I think, should astonish the heart of any aduersary, in this point of Church-liberty in making *Cereemonies*) hath euer bene so vndeatably held for an vncontrollable truth, throughout the whole processe of times, that no one man (as I suppose) either Orthodoxe or Hereticall, hath euer till of late, bene heard either to haue written, or so much as spoken against the Generall of it.

I shall not need to seeke euidence out of Stories, in this behalfe; the Non-conformists themselves are not ignorant hereof, who (besides many other Instances) do, as often as they see occasion, againe, and againe, repeate the custome vniuersally vsed in the Churches throughout the world, to wit, of *Standing* in the time of publicke prayers, in all the Lords daies betweene *Easter* and *Pentecost*, whereby the primitiue Fathers did signifie their faith of *Christ his Resurrection*. If this were a *Diuine Ceremony* why do you not obserue it? But if it were *Humane*, and yet had, as you know, a *Mysticall signification* of some spirituall dutie; by representing both the remembrance of *Christs Resurrection*, and also the protestation of their Christian faith therein (which *Signe* like-

likewise was appropriated vnto the publicke worship of God in the act of holy prayer) then can you not but acknowledge in this one Ceremony, that Antiquity doth pleade for our whole defence; nor can you gaine-say, but that herein the iudgement of our Church [*Quoad thesin,*] in generall (for we do not heereby iustifie every Ceremony, which was held either of diuers Fathers, or Churches, in seuerall times, but that which was vniuersall) must needs convince you of Novelty in this kinde. Lastly, *Zanchie* doth witnesse, concerning the obseruation of our Festiualls of *Easter, Pentecost, &c.* that they haue since the time of the *Apostles* continued to this day; this then is another Catholicke Ceremony of Morall signification.

SECT. xxx.

Our Third Prooff (for Confutation of their last Generall Argument, and for our Confirmation of the lawfulnessse of Ceremonies, which are of Morall signification) is from the testimonies of their owne Witnesses.

M. Caluin is alwaies worthy of the first place, among Calv. opus. pag. 344 the innumerable company of late *Diuines*, and he saith; [*Nè quis nos calumniatur &c.*] Lest any man slander vs, by iudging vs [*nimis esse morosos*] to be too peeuishly precise, as though we would take away all libertie in externall things, here I do testifie vnto my godly Readers, that I contend not about Ceremonies, which concerne onely Decencie and Order; (or else [*Si Symbola sint*] if they bee signes and incitements vnto that reuerence, which we should performe vnto God;) for our dispute is against those workes, which some do, as properly belonging vnto God, and wherewith they thinke that God is truly worshipped. Thus *M. Caluin* (as you see) in

in the last part of this sentence disalloweth onely such Ceremonies of Humane Invention, which men make to be essentiall parts of Gods worship. And in the former part thereof, he doth allow of Symbolicall Ceremonies; so far as they may be Signes, and Incitements to the more due performance of Gods worship. Euen as in another place, answering a Question conceiued about Ceremo-

Calv. Instit. li.
4. cap. 10.

nies, he saith, *Ergone inquires, nihil Ceremoniale rudioribus dabitur, ad iuvandam eorum imperitiam?* Will you then say (saith he) shall nothing that is Ceremoniall bee permitted to the ruder sort, for the helpe of their ignorance?

Calv. Ibid.

Here a Non-conformist would haue made a peremptory answer, they shall haue allowed them no Ceremonie at all, which is of symbolicall signification. But M. Caluin, more iudiciously, and discreetly; *Id ego non dico, tantum contendo, ut modus adhibeatur, qui Christum illustret, non obscuret*: I say not so (saith he) onely I contend, that a meane may be kept, which may manifest Christ, and not darken and obscure him. And, for exemplification of this meane, hee propoundeth the institution of Christ for our imitation, whose Sacramentall Ceremonies, are both Pauce, Few, and *minimè laboriose*, very easie.

The same witnesse likewise, else-where, doth allow a priuate vse of Pictures [*cum rerum gestarum notatione*] which are set forth with the narration of Storie, [*que usum in docendo, & monendo aliquem habent*] which haue (saith he) some vse in teaching and admonishing the Reader. Yet Pictures, you know, haue no other property then signification. And, Luther (saith Chemnitius) held Images, which did represent the Histories of Acts done, as things indifferent, which might be had both for ornament, and for remembrance without superstition, according to the rule of Scripture. Which kind of Pictures, (as Zepperus holdeth

Chem. exam.
part. 4. Tract.
de Imag.
pag. 13.
Zepper. Le.
gum Mosaic.
L. 4. c. 7. p. 313

deth them, from the decree of the Councell of *Franckford*) may be kept in the Church without impiety, to the same purpose, namely [*ad refreicandam rerum prateritarum memoriam.*] which notwithstanding doth no whit aduantage the Romish superstition, in their manner of *Adoration*.

Iunius likewise, speaking of the Festiuall daies of *Pen- tecost*, Cont. lib. 4. pag. 183. anciently celebrated in the Christian Churches, answereth, that they did serue, *Ad iustam quandam &c.* For the due commemoration of that speciall benefite of God, which happened to the Church as upon that day. And is not this also Symbolicall? And this Symbol of Feasts was formerly witnessed by *Daneus*, in the feast day of the Dedication of the Altar.

Furthermore *Chemnitius* [*Apud vetustissimos quidem & puriores Scriptores legimus, &c.*] Exam. part. 2. p. 31. col. 2. saith, wee reade in the most ancient and purer Writers, that their Rites did signifie something, and admonished men of the doctrine of the Sacrament, comprehended in the word of God. -- But where-soener there is in these ancient Writers any mention that by Exorcisme, or Exsufflation the euill spirit is drinen out of the party Baptized; and likewise that by vnction, and imposition of the hands of a Bishop (after Baptisme) the holy Spirit is giuen; These things which the Fathers understood to be done significatiuely, (That is, by way of signification) were afterwards peruered by others, and held as [*operative*] in an opinion of efficacie and power for such effects. In these words *Chemnitius* approueth of the Fathers significant Ceremonies, and condemneth the Popish superstition of more then significant.

Now, although these Testimonies may suffice to confute and condemne the generall Argument of the Non-conformists, against Significant Ceremonies, yet when as

in our answer to the particular exceptions against our foreſaid Ceremonies of *white garments*, and *Croſſe in Baptiſme*, we ſhall proue in theſe Ceremonies, from the direct acknowledgement of *P. Martyr*, *Chemnitius*, *B. Jewell*, and *Zanchius*, an approbation of their *Morall ſignification of Puritie of life, and conſtancie in the faith*, reſpectiueſly; I hope our Opposites will abate ſomething of their Contradictions againſt our *Rites*, at leaſt in reſpect of *ſignification*: whereof yet more remaineth to be ſaid in our laſt prooſe. In the interim we approach to that which followeth in the next place.

SECT. XXXI.

Our fourth Prooſe, for the Confutation of the laſt generall Argument of the Non-conformiſts, againſt our Ceremonies, and for the Confirmation of Morall ſignification in ſuch Rites; is, as from the confeſſion of witneſſes, ſo eſpecially from the Practice of the Non-conformiſts themſelues.

Our firſt Inſtance is in the forme of an Oath.

After much ſayling in this Sea of diſpute, hauing thus farre paſſed through the Maine, I now direct my courſe home-ward, 'to the Narrow Seas of our Non-conformiſts, by inſtancing in ſuch particular Ceremonies, wherein either our Opposites are found to be ordinary Actors; or elſe their Witneſſes are become Approvers of ſome Symbolicall Ceremonies.

Deut. 6, 13.

God commanding in his Law, ſaying, *Thou ſhalt worſhip the Lord thy God, and ſwear by his Name*, ſheweth ſufficiently

sufficiently how sacred a thing an Oath is, which is an immediate Invocation of God; and how it is appropriated vnto the honour of God, which God himselfe doth challenge as a part, or, at least, proper cognizance of his supreme worship.

Now, the outward forme of an *Oath*, as it is enioyned by Law, and assumed and practised by the Non-conformists themselves, is this; to lay their hand vpon the booke of God, and to kisse it, swearing by the Contents thereof, that is, by the way of stipulation, pledging and pawning all the promises of saluation in Christ (which are recorded in that booke) vpon that truth which they do professe to performe in *Swearing*. Then, their *kissing* and *handling* of that booke is the visible *Signe*, that the taking of an *Oath* is the worship of God in it selfe; where-by we adore the Author of that booke of blessednesse. And lastly, the end of all this is a vow, to averre the truth of their own conscience, vnto man. In all which you haue, 1. *The handling and kissing of the booke*, 2. *Ceremonie of mans Institution*. 2. The end, to expresse our faith toward God, and truth to man, which are of *Morall signification*. 3. The manner, by an Invocation of God, in calling him to witnesse, and so *appropriating it to Gods worship*; which is fully as much, as this cause can challenge at our hands.

If any should bee so scrupulous as to doubt of the lawfulnessse of this kinde of *Oath*, he may take his warrant from the example of *Abraham*, in that *Ceremoni*-See above, all forme of *Swearing*, which he prescribed vnto his seru-See 2. uant, before the *Jewish* and *Leuiticall* Law of *Ceremonies* was enacted by God.

SECT. XXXII.

Our second Instance is in the Obseruation
of the Lords day.

Apoc. 1.

Hcb 4.9.

You may (if it please you) consider the three Ceremoniall points of our *Saboth*, by a three-fold figure. The first was to signifie a Rest from Sin, which is a *Spiritual Saboth*. The second to note the Resurrectiō of *Christ*, for which cause the day of the lewish *Saboth* was changed into the day of *Christ* his Resurrection; whence it hath the denomination to be called, *The Lords Day*. The third is the euerlasting *Saboth*, whereof the Apostle speaketh, saying, *There remaineth, [Sabbatismus] a time of Saboth, or Rest, for the people of God*. What Christian man is there, religiously affected towards God as he ought, who in the celebration of the *Lords Day*, doth not call to remembrance the Resurrection of *Christ* vpon that day? and also why may he not in his religious discretion, from the Analogie betweene this our bodily *Saboth* here on earth, and that Rest in heauen, entertaine a contemplation of the euerlasting *Saboth*, and rest of Blessednesse, thus prefigured in the Temporall; and accordingly make to himselfe, for his better edification, a double *Mysticall* vse of the *Lords Day*?

Zanch. de
Redempt. lib.
1. Traët. de
Temp. col.
703.

To which purpose *Zanchinus* saith of our Churches, the places of Gods worship, *Sicut Tabernaculum Templumq; Salomonis typi fuerunt corporis Christi, sic nostra tēpla typi sunt & umbra cælestis templi, ubi cælestes spiritus animiq; fidelium collecti laudant Deum, sicut nos hic in terrenis hisce templis colimus. -- Debentq; hæc terrena ad illud cæleste animos nostros subleuare: Vt sus hic contemnendus non est, quia vtilia hæc sunt*. That is, As the *Tabernacle* and *Temple* of *Salomon* were types of the body of *Christ*, so

our

our Temples are types and shadowes of the celestiall Temple, where the heavenly spirits and soules of the faithfull are assembled for the praying of God, euen as we, being gathered together in these earthly temples do magnifie him, and therefore these our earthly temples ought to raise up our mindes to the contemplation of the celestiall. Which use is profitable and not to be contemned. Thus much *Zanchius*. Wherefore, if you will allow such kind of Ceremoniall significations, you consent with vs; if you reiect them, then you doe dissent from all ancient and primitiue Christians.

Yet many of you are not so farre falne out with Symbolicall Ceremonies, and the vniuersall practise of Antiquitie, but that you doe willingly obserue the Ceremoniall Festivals of *Ester*, & *Pentecost*, &c. now celebrated in our Churches; as likewise the dayes, not so much fatall, as natall of the *Apostles*. Now, in the solemnization of these Anniuersaries, you cannot but reflect on the remembrance of some spirituall things, as these, (to wit,) the power of *Christ his Resurrection*; the donation of the gifts of the holy Ghost, made in visible signes of fiery tongues; the glorious *Ascension* of our euer-blessed Saviour into heauen; together with the admirable constancy of the *Apostles*, in suffering for the profession of the holy faith; heereby admonishing vs to imitate their Example of Constancie and faithfulness unto death, that with them we may obtaine the same glorious Crowne of euerlasting life.

SECT. XXXIII.

*Our fift and last Prooffe, for the Confutation of the
Generall argument of the Non-conformists, by Reason.*

We cannot want Reasons to prooue, that our Ceremonies

monies may be significant, which our Common Prayer booke doth signifie so to be; and is therefore condemned by the Non-conformists.

Their Opposition to our Communion-Booke.

Abridg.

Lincol. M.

Nic. M. Lang

M. Hy. & o-

thers.

The Communion Booke saith of these Ceremonies, that they are neither darke, nor dumbe, but significant: which is unlawful.

SECT. XXXIIII.

Our Confutation of the Non-conformists by Reason, confirming the lawfulnessse of Morall signification, from the Confession of their owne Witnesses.

Cal. Inst. l. 4.
c. 10. num. 17.

Because the Non-conformists haue pleaded thus absolutely against *Significant Ceremonies* by the same Reason (if that may be called *Reason*, which fighteth against it selfe) we are to shew, that no *Ceremonie* can be properly so called, if it be altogether destitute of *signification*: for to require *Ceremonies* without all *signification*, is all one as to imagine day without light; or fire without heate. For were it not so, *M. Calvin* had no reason to inueigh so much against the Papists, because that many of their *Ceremonies* are *non-significant*. Furthermore (saith *M. Calvin*) is not this fault worthy our inueighing against? [*non intellectas Ceremonias ostentant &c.*] They make a pompous shew of *Ceremonies* that are not understood, as if it were some stage-like dumbe shew, or else some magicall incantation. For some *Ceremonies* in Popery are separated from doctrine; that they may hold the people with signes void of all *signification*. Thus *Caluin*.

Loc. Com.
claff. 2. c. 4.
pag. 198.

The same exception doth *P. Martyr* take against some Romish *Ceremonies*, euen because *Their significations* are ofte

often unknown, not onely to the beholders, but to the Actors themselves: who being asked of the meaning of diuers (of their Rites) either say nothing, or if they answer any thing, they contradict one another; which is a certaine argument that there is no truth in them.

Now, amongst other Rites of this nature, wee may ranke that of their Priests muttering of the words of consecration in secret, which Doctor Raynolds doth iustly condemn, as being *Against the practise of Churches, of Fathers, Apostles, and of Christ himselfe.* But they say (saith Doctor Rainolds) of this dumbe shew, which crept into the Church, that it was ordained by the holy Mother Church, lest those wordes so holy and so sacred should come into contempt. And can there be a better Example of a Dumbe Ceremony; or more iust reason of casting it out, then because it is dumbe?

In briefe; all these Considerations, Prooves, and Examples aboue mentioned, drawne from the religious persons of the old Testament, both before and vnder the Law; from the Apostles in the new; from the vniuersall practise of all Churches, that are within the horizon of Ecclesiasticall Record; from the testimonies of their owne Witnesses; from the practise of the Non-conformists themselves; and lastly from the necessary consequence of Reason, may sufficiently free our Ceremonies from any guilt (as they terme it) of superstition: as though they were therefore superstitious, euen because they are significant.

CHAP. IIII.

The fourth generall Argument, urged by the Non-conformists against the foresaid Ceremonies, is taken from a pretence, that they have been abused to Popish Superstition.

SECT. I.

Their Argument.

Partly A-
bridg-Line.
pag. 17. M.
Huch. M. Hi.
and the rest.

Maior. No Ceremonies which have beene notoriously knowne to have been of old, and still to be abused to Idolatry and Superstition (especially if there be now no use of them in Gods Church) can bee lawfull, but must be abolished, whether they have beene the Ceremonies of Pagans, Jewes, or Heretikes,

Assumption. But these Ceremonies have beene Idolatrously polluted by Papists, namely the Surplice, Crosse in Baptisme, and the gesture of kneeling at the Sacrament. Ergo, they ought to be re-mooved and abolished.

Our Answer.

IF you require that Ceremonies, so abused, be abolished, (as if there were no other Cure for such sores, but onely abcision and cutting off the members by the ioynt) then wee deny your *Maior*: But if you vnderstand such things, as in their owne nature are not ill, but *indifferent*; or by excepting things *necessary*, you meane an absolute, and not a conuenient necessity, we denie your *Assumption*. And now that you see your marks, looke to your aime; and first proue (if you can) your *Proposition*, then afterwards your
Assump-

Assumption: for otherwise you can conclude against our Ceremonies iust nothing at all.

SECT. II.

The Prooves, vsed by the Non-conformists against such Ceremonies, which haue beene Superstitiously abused.

Their Prooves are from Examples of the abolishing of Ceremonies, that haue beene either *Heathenishly, Jewishly, Or Heretically* abused.

Their first Obiection, concerning heathenish Ceremonies, by diuers Instances in Scriptures.

This may appeare by Gods word forbidding all promocations vnto spirituall fornication; and commanding vs to separate our selues from Idolaters, and to be as unlike them as may be, especially in their religious obseruations, and Ceremonies, and Instruments of Idolatry; that so wee shew our utmost detestation of them: and to cast out the very memory of them, and to cast away euen such things as had a good originall (if they be not still necessary and commanded of God) when once they are knowne to bee defiled by Idolatry, or abused by it: according as for example-sake, God commandeth *Leuit. 8.* not to be like the Heathen, &c. And *Leuit. 19. 28. &c.*

Abridg.
Linc p. 17.

Our Answer.

In this place of Scripture are forbid three kinde of things which were in vse among the *Heathen*: the first was the sinne of *Incest*; the second, the fashion of *Rounding their heads, and cutting their flesh for the dead*; the third, their sowing of their grounds with diuers seeds, and letting their beasts of diuers kindes to ingender together. Now wee know that *Incest* was forbidden, as
O being

Leuit. 18. &c.

being a sinne against the morall Law of God: and *Rounding of the head, and cutting of the flesh for the dead*, was prohibited as being against the Law of Grace; and for that it did demonstrate inordinate sorrow for the *Departed*, as of men void of all hope of the resurrection of bodies, or immortalitie of the soules of men. Lastly the commixtion of *diuers kindes of seedes*; and of *diuers kinds of beasts* was forbid, not for any naturall viciousnesse in the things themselues, or in the vse that the *heathen* had of them; but because, in the prohibiting of these kind of *Mixtures*, hee propounded vnto his people a Type of *abstinence* from irreligious *Mixtures*, as wel corporall, as spirituall: that they should not dare to defile their bodies with bestialitie; or yet, by ioyning in marriage with people of diuers religions, and that they should not pollute their soules, by consenting vnto the worship of any strange God.

See now your manifold fallacies, by labouring, first, to conclude the *unlawfulnesse* of our *Ceremonies*, which are things in their owne nature *indifferent*, from the condemnation of an *Heathensh* sinne against nature. Secondly, to oppugne *Ceremonies*, ordained to a good end, to wit, the representation of Christian virtues, from the example of a wicked custome; that plainly demonstrateth meere Infidelity. Thirdly, by condemning *Ceremonies* of godly signification, as namely *Purity, constancie, humility*, from the example of *Ceremonies* that signifie nothing but either bodily, or else spirituall adultery, which is Idolatry. Which kind of consequences are meereley extrauagants, wandring and gadding from the matter in question.

SECT. IIII.

Their second Instance from Scripture.

Such things as had good originals and beginnings amongst the Heathen, were notwithstanding prohibited by the Jewes, as for example the erecting of any titulary Pillars by the way, Lemitic. 26. 1. Ergo, &c.

Abridg.
Linc. ibid.

Our Answer.

Had these *Titulary pillars* of the *Heathen*, (which were set up at limits of their grounds) a good originall and beginning trowe you? It is an ill glosse that corrupteth the Text; the words are these: *Thou shalt not erect a pillar, nor shalt thou set up any polished stone in your land* (which was the fashion of the Heathen,) *that you may bow unto them.* Whence Master Calvin collecteth; *Sequitur non aliam statuum hic damnari, nisi que ad Deum representandum erigitur. i. No statue was here condemned* (saith he) *but that which was erected to represent God.* It was not therefore the erection of *Pillars* that was forbidden, for then the Patriark *Jacob* would neuer have erected (as we reade) a *Pillar*, for a religious monument: but the thing prohibited was, the *Heathenish* end & purpose in erecting it. Therefore you might aswell say, that the theeuish taking of a mans goods, as that this *Heathenish* manner of building those *Pillars*, had a good originall, and beginning.

Lem. 26. 1.

Calvin vpon
that place.

Gen. 28. 18.

SECT. IIII.

Their third Instance from Scripture.

Dent. 7. and Exod. 23. God commandeth to destroy the statues and grones of Idolatry, and to extinguish their names. And that we cannot be thought to haue sincerely repented of the Idolatry or super-

Abridg. Linc.
pag. 17. & 18.

stition

Abridg. *ibid.* on, except we cast away with detestation, all the instruments and monuments of it. See Calvin in his Sermons upon Deut.

Their Answer.

See Calvin, say you : whom I haue seene vpon these places of Scripture, and vpon the full sight thereof am iustly moued to call vpon you, as you haue done vpon your Reader, saying, See Calvin; and then surely you shall see a foule error in your Collection from Calvin: who is so far frō speaking any thing for your aduantage, that in his Exposition of these places he doth starly confute you. For in these Scriptures, *Exo. 23. and Exo. 34. Deut. 7. & 12. Numer: 23.* where we reade of nothing but of Destroying of all the Images, Groues, Altars; and rooting out the very names of the Heathenish gods; although indeed he doth inferre that [*omnia insignia Idolatriæ*] that is, all the monuments or tokens of Idolatry, were to be abolished by the Iewes: yet, where the question is, whether Christians be precisely bound to doe the like; he so distinguisheth betweene the commandements of the Decalogue, and these Appendices, as he doth betweene the Law Morall, and the Politique or Iudaicall: notifying vnto vs, that the Morall precepts do oblige all men vnto the end of the world (as being enacted against all formall Idolatrie;) but these politique precepts of Destroying of Altars, Groues, &c. which are materials onely, Differ (saith he) from the other, (namely from the Commandements of the two tables,) so, as to bind onely the Iewes during the time of their Pædagogic; but not the Church Christian to the end of the world. And therefore comming to the point concerning Churches, the places of Gods worship, he resolueth saying; *Neque nobis religio est, æmpla retinere, quæ polluta fuerunt Idolis, &*

accommo-

Cal in Cō-
ment. in 2.
præcept Tit.
Appendices
politice sc.
cundi præ-
ceptis, ex Ex-
od. 23. Deut.
12. &c. p. 286.

accommodare in meliorem usum; quia nos non obstringit, quod propter consequentiam, ut loquimur, legi additum est. That is; we may lawfully use the Temples or Churches, which have bin defiled and abused with Idols, and apply them to a better use; because that doth not bind us which was added to the (meaning the moral) Law onely by consequence (therby meaning the peculiar occasions of those times.) The summe whereof (saith he) doth tend thus farre, namely to shew in what detestation God held all manner of Idolatry, and therefore would have them to abolish the very names of such things as had ever beene dedicated unto Idols.

But you will say, Shall we then have no regard of other superstitious circumstances? *Calvin* seemeth to prevent this Obiection, saying; *Fateor quidem, &c. Indeed* Calv. Ibi. *I confesse, that all such things are to be remoued, which may seeme to nourish Idolatry, so that (observe I pray you this moderation) we our selues in vrging too vehemently things which are in their owne nature indifferent, be not too superstitious.* Meaning, that the vrging a prohibition and an abolishment of them is *that negative superstition*, whereof you have beene already found guilty, in oppugning our Rites as superstitious, onely because they are *Significant*: As though any thing could be iudged therefore *Superstitious*, because it carrieth with it a true, Orthodoxe, and Christian *signification*.

SECT. V.

Their fourth Instance from Scripture.

Daniel would not defile himselfe, with eating of the Kings meats. Line. Abridg. quo supr.
Dan. I. 18.

Our Answer.

Saire est per causas scire; The onely solide knowledge

Caluin in
Dan. 1. 13.

of any thing is the vnderstanding of the true causes thereof. First therefore, *Daniel* did not abstaine from these meates of the King, because they were the Kings; for *Then* (saith M. *Caluin* vpon this place) *should he haue shewne himselfe very inconstant, when afterwards he tooke a liberty to himselfe to eate thereof.* Why then, will you say, did he abstaine? Reade but M. *Caluin* his Comment, and it will resolue you, that *Daniel was now in an exile from Gods worship, and that the King sent vnto him all his Kingly seruices & delicacies, to the end that therby he might alienate him from the loue of his owne Country, and the Religion of his God: Therefore Daniel, lest he might bee insnared with these allurements of riot, did abstaine from all that dainty fare.*

Caluin vpon
the same
place.

If you further demand; why *Daniel* called the Kings diet a pollution, or abomination vnto him, listen againe, for your satisfaction, to the said Authour. *Non fuit quidem &c. It was not in it selfe abominable, for it was free for Daniel to eate or drinke; but it is called an abomination for the consequence thereof.* Thus M. *Caluin.* Where, by Consequences, he meaneth; lest *Daniel*, by such dainties, as by the diuels baits, might receiue his spirituall bane, by forgetting the holy Couenant, Religion, and the worship of the onely God. Nothing can be more plaine, to proue, that by these words [*Being polluted with the Kings meates*] is not meant any pollution Ceremoniall, as if the meates had bene Idolatrous; but onely Morall, or occasionall, as being baits and allurements to draw him to an irreligious forgetfulnesse of holy duties. Seeing therefore this reason doth not argue *ad idem*; it will become you to take some other Testimonies, whereby you may make good your first assertion.

SECT. VI.

*Their fift Instance from Scripture, in the
Example of Hezekias.*

2.King.18. *Hezekias his zeale, in breaking downe the Brazen Serpent, which God himselfe had ordained for a figure of Christ, and others, is commended in Scripture; for that it being polluted with abominable Idolatry he brake it in peeces.* Abridg.Linc.

Our Answer.

This noble fact of that religious King is in indeed commended in Scripture; and therefore ought to be honorable among all devout and religious worshippers of God vnto the ends of the world. Wee grant that God had wrought by that *Serpent* a miraculous safety to his people, by deliuering them from the stings of fiery Serpents; and that for this very cause it was, as some thinke, long after reserved in some part of the Temple, for the remembrance of so great a benefite; euen as the *Pot of Manna*, and *Aarons Rod* were kept in the Arke, to the like end. But when the Israelites began to defile it, by offering *Incense* vnto it, then did *Ezekias* demolish it; and that for foure speciall respects.

The first was, because there was now *Flagrans delictum*, that is, the Idolatry was notorious, and in the heate. Secondly, it was generall and publicke. Thirdly, it was done within the compasse of that place, and among that people; which were otherwise the professed worshippers of God. Fourthly, the Act it selfe was offering *Incense* vnto a creature; the most grosse and palpable kinde of *Idolatry* that can be: for whereas bowing, and kneeling may carry some shew of pretence in them, because the same gestures are vsed sometimes civilly,
without

without any iust exception against them: yet *Sacrificing* is an externall act, so properly and essentially belonging vnto God, that every eye which beholdeth such Acts, must needs iudge them *Idolatrous*. Lastly, the case was now desperate, and (without viter extirpation thereof) past all hope of reducing that figure to the former vse and end, which was a commemoration of Gods mercy, in their miraculous deliuerance.

It is by the way a point very observable, that *Ezekias* did not destroy the Idols, which *Salomon* suffered to be set vp, in fauour of his strange wiues that were of Heathenish religion; placing in one Temple *Astartoth*, which was the god of the *Zidonians*; In an other *Molech*, the Idoll of the *Ammonites*; In a third *Chamos*, the god of the *Moabites*: The reason whereof was, because in the daies of *Ezekias* they were neglected, no man adoring them: yet afterward, when they occasioned Idolatry, the good King *Iosias* did breake them downe, which *Ezekias* in his time had spared: notwithstanding is the same *Ezekias* commended by God, as walking in the steps of *Dauid*, as well as *Iosias*.

Besides, *Zanchius* thought not this act of *Ezekias* to be τὸ καθόλου, or an vniuersall remedie for all *Abuses* of *Ceremonies*, when he said of some indifferent Rites that had beene abused; *Tolli ea prorsus possunt, & saepe etiam debent: They may, and sometimes they ought to be utterly abolished [Sicut Ezekias,] euen as did Ezekias.* Intimating, that the example of *Ezekias* is to hold but sometimes onely, that is, in case of necessity; for of some *Ceremonies* that haue beene abused, he said onely [*Tolli possunt*] they may be removed: which is a word of indifferencie, and signifieth that they may be also not removed.

But if that proceeding of *Ezekias*, concerning those Israelites,

2 King. 11.
& 23.

2 King. 23.
23.

2 King. 18.3.
2 King 22.2.

Zanch. de
Redemp. in
4. p. 100. p. 678.

Israelites, against Heathenish Idolatry, shall be still vrged vpon our Magistrates, in respect of the *Papish Ceremonies*, wherewith they may seeme to symbolize, although but in an outward appearance onely; then are you to be informed of the manifest disparities in this comparison.

First, that *Idolatry* of the Iewes being done both publicly and generally, and also within the bowels of the same Church (for the *Serpent* was then kept at *Hierusalem*) called for an *Ezekias* to remoue it. But that which is done of Papists, is in a Church separated from vs; or if you will suppose any to be Idolatrous among vs, yet is that neither generall nor publique, but so secret, that it is done by you know not whom; vnlesse you meane certaine men moulded in your owne fancies, and onely imagined to haue committed such *Idolatry*.

The second distance may be this; that the case of reformation of the Idolatry committed vnder the government of *Ezekias*, became desperate, and therefore required an answerable remedie; which, as then the case stood, could be no other, then to *abolish* the figure without delay. But within the Kingdomes of our *Ezekias* this disease would be found curable, without any such extremity, especially in this our most truely reformed Church, wherein we draw the sweet breath of the pure truth of God: If you will allow that to be called a *Reformed Church*, which doth most lively expresse the face and full body of her primitive mother-Church.

I spare to insift vpon the grossenesse of that outward fact, which was, *Offering Incense*; lest the weakenesse of some Reader may suspect, that when I would excuse the *Papists*, à *Tanto*, I would free them à *Toto crimine*, by these comparisons.

SECT. VII.

*The second Obiection, for the abolishing of Ceremonies
Heathenishly abused, from the Testimonies of
Councils, and Fathers, by diuers
Instances.*

Their first Instance.

Abridg. Linc.
Pag. 17.

In the first Councell at Carthage it was decreed, that such Altars as were in the Country and High-waies, in memory of the Martyrs, should be abolished, although they were pretended to bee set up by reuelations and visions.

Our Answer.

Canon 17.

He that in causes of weight will looke vpon bookes onely with other mens eyes, may peraduenture forfeite his owne, by mistaking and mis-reporting the meaning of the Authours. Certainly, this Councell, in the place alleaged, doth not forbid absolutely the building of Altars, for the memory of Martyrs, in the High-waies, as you affirme: but onely in such wayes, and places, *In quibus nullum corpus aut reliquia Martyrum condita probantur*; wherein there was neither body, nor reliques of Martyrs knowne to be kept; notwithstanding (say they) [*in somnia & inanes reuelationes*] the Dreames, and vaine reuelations of some to the contrary. Againe, they that forbade the setting vp of Altars in High-waies, where neither the bodies nor reliques of any Martyrs were reserued, did thereby authorize them, where such kinde of Reliques were extant. Euen as our Church, in forbidding exercises of Religion in priuate Conuenticles, cannot be said thereby to prohibite religious Assemblies in the houses of God.

SECT

SECT. VIII.

*Their second Instance from the former
Councell.*

And the same Councell decreed, Can. 15. that solemn request should be made to the Emperour, that all Reliques and Monuments of Idolatry might be viterly destroyed. Abridg. Line. pag. 18.

Our Answer.

Namely, all such Statues, and Altars, which were immediate Instruments of *Idolatry*, and then brought into publique abuse; euen as our most godly and gracious *Ezekias*, and other his Maiesties most religious Predecessours haue done.

SECT. IX.

*Their third Instance, concerning Pagan Cere-
monies, from Councils.*

In the second Councell of Brac. Can. 73. Christians are forbidden to decke their houses with Bay leaues, and greene boughes, because the Pagans did vse to do so: and that they should not rest from their labours those dayes the Pagans did. and that they should not keepe the first day of euery moneth as they did. Abridg. Line. col.

Our Answer.

The Canon forbiddeth Christians to vse the wicked obseruations of the *Kalends* (namely Festiuall daies dedicated to the Heathenish gods) and to rest from labours the dayes wherein the Gentiles vsed to do; to wit, in the daies of the celebration of their *Kalends*, which they performed in all lasciuiousnesse: and likewise to decke their houses with lawrell, and greene boughes, that is, at the same time with the Pagans; as if therein they ioyned together in

observing and solemnizing their *Paganish* pastimes and worship. And of this prohibition they gave this reason in the same Canon; *Omnis hæc observatio Paganismi est: All this kinde of customs doth hold of Paganisme*; because the outward practise of *Heathenish* Rites, performed jointly with the *Pagans* themselves, could not but imply a consent in *Paganisme*. Observe, I pray you, what I have said, [*performed jointly*], to wit, at the same times, after the same vndistinct manner, and in the same Common-wealth.

The Canon then, although it were necessarie for them, yet how shall it concerne our Church, whose practise of *Ceremonies* is sufficiently knowne, even vnto the Papists themselves, to differ as much from theirs; both in respect of place, persons, time, yea, and of opinion concerning our *Ceremonies*, as doth the annuall course of the Sun, from the monthly motion of the Moone: as may partly appeare from that which hath beene said already; and will bee made more evident in the sequelle of this discourse.

SECT. X.

Their fourth Instance, concerning Paganish Ceremonies, from Councils.

Abridg. Linc. pag. 19. *The Councell of Affricke, Can. 27. ordained that Christians should not celebrate the Feasts of the birth-daies of Martyrs, because that was the manner of the Heathen.*

Our Answer.

Cone. Afric. tempore Bonifacij & Celestini, can. 27. *The words of the Canon are these: We are to make request to the Emperour, that these Feasts, which are held in many places, against the Lawes of God, drawne from the errors of the Gentiles (so that Christians even now are compelled*

compelled to celebrate them) may be prohibited, especially seeing that they are not affraid to commit such things, euem vpon the birth-dayes of Martyrs, and that also in sacred places. The very repetition of this Canon may be a sufficient Confutation of your Obiection; whereby it is euident, that the fathers of that Councell do no more prohibite the Feasts of the^{*} birth-dayes of Martyrs, than they doe the holy places of *Christian worship*. But the things they condemne are heathenish profanations, contrary to the Law of God, which notwithstanding were at that time frequently vsed aswell in the sacred places of Gods publike seruice, as vpon the Festiuall dayes of holy Martyrs.

^{*} Which Tertul. de corona militis, doth mention.

SECT. XI.

Their fift Instance, concerning Paganish Ceremonies from Tertullian.

Tertullian is large and vehement in the point. We may giue nothing, saith he, to the seruice of an Idol; neither may we borrow any thing from the seruice of an Idol. If it be against religion to sit at table in an Idols temple, what is it then to be seene in the habit of an Idol? And againe, No habit or apparel is esteemed lawfull among vs, that hath beene dedicated and appointed to so unlawfull an act. Those that art a Christian must hate these things, the Authors and Inuentors of which thou canst not but hate.

Abridg. Line.
p. 19.
Tert. de Corona militis.

Our Answer.

Tertullian indeed is so large and vehement in this point, that there is lesse need either for you to be vehement, in vrging this Obiection, or for vs to be large in refutation thereof; seeing that his owne words doth afford you a plaine answer, where he saith that he speaks

of habits, that were then *dedicated and appointed vnto the seruice of Idols*. But what *Gouernour* in our Church doth command you to go to the Masse-Prief's, and to take his breaden Idol, and to adde Reuerence vnto it? or who vrgeth you to put on the very same Romish *Surplice*, now vsed at their Masse? Furthermore, (that wee may giue vnto our Opposites their due right,) we shall hereafter shew, that the comparison betweene *Papists* and *Pagans* is not altogether so equall, when we come to scanne this very point.

SECT. XII.

Their sixth Instance from Fathers, concerning the abolishing of Heathenish Ceremonies.

Lincibid.
Tert.h.de
orat.

In another place Tert. affirmeth, that Christians might not wash their hands, or lay aside their cloakes before prayer, nor sit upon their beds after prayer, because the Heathen vsed so to doe.

Our Answer.

Tertullian doth not condemne any of these *Ceremonies*, meerely for the resemblance sake, which they had with *Pagans* in such Acts, but for the superstitious opinion, wherewith they were infected; by attributing both an efficacie of *Sanctification*, and consequently a necessity of Obseruation vnto them. Let vs aduise with *Tertullian* in these points, for he will shew first, concerning *washing*, that the Christians (whom hee condemneth, who were the *Hemerobaptists*; or as some thinke, the *Catharists* of those dayes) had this opinion in *washing*, that although their liues were neuer so beastly or bloody, yet they might be cleansed by the onely *Ceremonious washing* of their hãds: therfore *Tert.* confuteth them, saying,

Que

Qua ratio est &c. what reason is there for you to thinke that *Tert.* you may speake unto God with washed hands, hauing had sordid and filthy minds? -- The spirituall cleansings, which are necessary, are from murther, witchcraft, and from Idolatry; which you haue conceived in your minds, but finished and executed with your handes. I tell you, although Israel should wash her body in euery member and part thereof, yet verily doe her hands remaine vncleane and polluted with the blood of the Prophets: And therefore this Ceremonie is but vaine. So *Tertullian*.

We come to the second point, of doffing their cloakes before prayer, which they, according to the rudiments of the Pagans, obserued with an opinion of necessity; as if otherwise their prayer could not preuaile, for the obtaining any blessing at the hands of God: For so saith that Father, *Positis penulis, &c.* You laying aside your cloakes at *Tert.* the time of praying, as doe the Heathen before the worshipping of their Idols. *Quod si fieri oportet, &c.* but if this ought to be done (that is, it were necessary) surely the Apostles, instructing vs concerning the habit of praying, would haue comprehended this point among the rest.

As for the third Ceremonie of sitting upon beds as the Gentiles did, you haue no reason to rest vpon it, because *Tertullian* condemneth not the act, but the heathenish opinion of the necessitie thereof, as appeareth by his confutation of it, saying, *Alioqui nusquam erit adorandum, nisi ubi fuerit lectus: imo contra scripturam fecerit, si quis in Cathedra sederit.* i. Otherwise (saith he) wee ought not to pray but sitting vpon a bed, and he should bee thought to doe against Scripture, who should sit in a Chaire. All which doe evidently argue, their superstitious opinion of necessity.

There followeth one clause of *Tertullian*, in the same place, concerning sitting at prayer, which I may not conceale

Tert.

ceale from you, who haue brought vp your schollers to pray sitting: This I will but onely alledge, and leaue the application to your better consideration. *Siquidem irreuerens est assidere sub conspectu, contraque conspectum eius, quem maxime reuereris & venereris, quanto magis sub aspectu dei vini, Angelo adhuc orationis affante, factum illud irreligiosi Similis est, nisi improbramus Deo, quod nos oratione fatigauerit? Seeing that it is indeed an vnreuerent thing, to sit downe in the sight of him (meaning a mortall Prince) whom thou dost most honour and reuerence, how much more irreligious a thing is it, to doe the like (namely in prayer) in the presence of the liuing God; the Angel (meaning, as I take it, the Minister) of Prayer standing by, except that we would vpbraide God, that hee hath tyred vs with over-much praying?*

Account now your gaines, by your testimonies out of *Tertullian*, and you shall perceiue it will neuer pay your score: for what comparison can there bee made betweene *vestments*, appointed primarily to Gods seruice, and *Habits* dedicated to deuils? or betweene *Ceremonies* of *Heathenish* superstition, by opinion of *efficacie* and *necessitie*; and ours, which are ordained and imposed with an opinion onely, of *indifferencie* and *inconueniencie*? Vnderstand then that it is no small error, in confuting of error, to deuide the soule from the body; that is, an Act, from that opinion which Actors doe attribute vnto it. If we shall but ad hereunto the reuerent esteeme, which you know *Tertullian* had of many *Ceremonies*, which you will not allowe; it would enforce you to seeke some other Patron for your Cause then *Tertullian*, and so you doe.

SECT.

SECT. XIII.

*Their seventh instance from Fathers, concerning
Paganish Ceremonies abused.*

Melchisedech Bishop of Rome decreed that no Christian should fast Abridg. Lin-
on the Lords day, or on the Friday, because it was the known cu- col. from
some of the Pagans to fast on those dayes. Caranza.
Anno 311.

Our Answer.

The reason that is rendred by the said *Melchisedech* is, because the *Pagans* did on those dayes *Sacrum Ieiunium celebrare &c.* celebrate those *Fasts*, to the honor of their gods and goddesses. And a second reason you may have from *Ignatius*, who saith, that if *Christians* should have fasted vpon the Lords day, (which was the day of *Christ* ^{Ignat.} his *Resurrection*) that had benee *tangam Christum occidere*, as it were to murder *Christ*; by mourning still for his death in sad sorrow, whose *Resurrection* they ought to solemnize with all tokens of Christian ioy. And lastly, if on *Friday* they had kept their publike *Fast*, iointly with the *Heathen*, among whom they dwelt, then they should not haue benee distinguished from the *Pagans* in the cause of *Fasting*, or bin known whether they did it *Paganishly*, or *Christianly*, that is; whether vnto the honour of the Idols, or of the Sonne of God, in remembrance of the bitternesse of his Passion for vs. For if a man should see any *Celebritie* of worship, performed both by *Pagans* and *Christians* iointly together, in one manner of *Rites*, in the same Countrey, and at the same time, & place; would he not think this to be an vgly confusion? Therefore this Case is as different from ours, in respect of *Papists*, as betweene confusion and separation. You must seeke out some more pertinent matter than this.

Q

SECT.

SECT. XI III.

*Their eight Instance, concerning Paganish Ceremonies.*Abridg.
Linc.

Ambrose taught Monica the mother of Augustine to leave bringing in of wine & cakes to the Church, as she was wont to do, because she might not lawfully give such a shew of conformitie with the Gentiles.

Our Answer.

Jerem. 7. 18.

Epiphanius recordeth a kind of Sect called *Collyridiani*, which had their names of *collyris*, a Cake; because they offered such kind of cakes in way of Sacrifice, laying them vpon a table-cloth, and participating thereof themselves, in the name of the blessed *Virgin Mary*, the mother of our Lord. Which custome was first brought in by certaine women of *Arabia*, in imitation of the *Heathenish* custome, condemned by the Prophet *Jeremy*, of such as did offer cakes, vnto the Moone, as vnto the *Queene of Heaven*. And this maner of worship the same Father doth condemne, as a kind of translated *Idolatry*, as it were from one *Queene* vnto another.

Now *Ambrose* in his time remembring this *Idolatrous* custome, and vnderstanding that men, & especially women did resort vnto the *Sepulchers* of *Martyrs*, carying with them bottles of wine, and little baskets of bread, and bunnies to offer vnto the memory of the *Saints*; hee did, by his *Episcopal* iurisdiction, forbid that custome, and withdrew from it, together with others, *Monica*, in that age, the best mother of the best child, *Saint Augustine*. This is the summe of the *Storie*, which you obiect against all religious *Ceremonies*, which may haue any semblance with *Papish Rites*. But whether this were fitly objected

objected by you, you (as it seemeth) tooke no great regard. For indeed the case is maruellously disproportionable, whether we consider the *Act*, the *Actors*, or else the office of *Acting* any such *Heathenish* Rites.

First, the *Act* was *Sacrificing* and *offering* vp of *cakes*, which is an *Act* so properly belonging vnto the Diuine Maiestie, that whereas *Bowing* the body, and falling on the knees, (as hath beene partly signified already) are lawfully giuen in dutifull reuerence vnto Parents by children, and vnto Princes by subiects: yet the very outward *Act* of *Sacrificing* cannot be done to any man, *Saint*, or *Angel*, without a visible Profession of *Idolatrie*. Secondly, the *Actors*, who either among the *Heathen* sacrificed vnto the *Moone*; or among *Heretiques* sacrificed vnto the *holy Virgin*, were especially *women*; a Sexe (euen in the state of integrity) most subiect to seducement, when they fall to haue any priuate parle, and communication with that subtile Tempter. And (which is the third point) we know that the very office of *Preaching*, much more that of *Sacrificing*, is flatly denyed to that Sexe. So that I may iustly call this your Comparison friuolous; did it not better deserue to be termed calumnious, first, inasmuch as you indeauour to controll the *Ceremonies* appointed by the deliberate aduice of the religious *Gouernours* of our Church, and to confute them, by objecting *Ceremonies* deuised by priuate persons, in their clanculary meetings, according to their rude fancies.

Secondly, to oppose vnto *Ceremonies*, which are celebrated by men, (the destinate Ministers of Christ, *set a part*, as you your selues are, for such a diuine ministratio; the practize of *women*, who are, euen by reason of the frailty of their Sexe, interdicted by Scripture to inter-

meddle in such kind of seruice. Thirdly, to compare *Ceremonies* of outward gesture, which may be lawfully applied otherwise than immediately vnto God, with *Ceremonies* of *Sacrificing*, which cannot, euen so much as in the outward *Act* be performed, but directly to God, without the guilt of *Idolatry*. And fourthly to condemne Rites of false and Idolatrous inuentions, by matching them with *Ceremonies* of godly and Christian *significations*; what could you else meane by all this, but as it were to suborne a fellow to condemne an innocent?

SECT. XV.

Their ninth instance, concerning Paganish Ceremonies.

Abridg Line.
pag. 19.
Aug. tom. 10
Serm. 6, de
verbis Dom.
pag. 33.

Augustine himselfe also, prescribing a direction how to winne the Pagans, hath these words: If you aske how the Pagans may be wonne; how they may be enlightened; how they may be called to saluation? Let vs leaue all their solemnities, and forsake their toys.

Our Answer.

Aug. in the
place fore-
cited.

Wee might easily haue vnderstood the meaning of Saint *Augustine*, by Saint *Augustine* himselfe, if you had not broke off his speech at the middest: for his words immediately following, are these; -- *Ut si non consentiant veritati nostra, erubescant paucitati suae.* That if they consent not to that truth professed by vs, they may bee ashamed (meaning the fewnesse of their followers) of their own paucity. Whereby he instructeth the Christians, not to conuerse together with *Pagans* in any of their *Heathenish Rites*. Euen as our Church doth likewise forbid her people to assemble together with *Papists* in their *superstitious solemnities*; and not that onely, but doth also

also (what would you haue more?) condemne and punish those that shall partake with them in such fooleries.

I should furthermore aske you, why you skipped ouer that last clause of Saint *Augustine*, *Vt si non &c.* whereby you haue made your selues like to that man, *Qui toto denorato bone, defecit in cauda*. Hitherto we haue heard of your Instances, in excepting against the Ceremonies of Pagans.

SECT. XVI.

Their second kind of Obiection, for the remouing of Ceremonies that haue beene abused, is in obiectioning Iewish Rites.

Their first Instance.

In the Councell of Nice it was decreed, that Christians might not keepe the Feast of Easter at the time, nor in the manner as the Iewes did. Let vs (say they) in nothing agree with that detestable

Abridg. Line. pag. 18. Euseb. de vita const. l. 3. c. 17.

sorte of the Iewes.

Our Answer.

First, you cannot be ignorant, how that there was a time, when it was lawfull for some Christians to keepe the Feast of Easter the very same day, wherein it was celebrated of the Iewes. For your Authour, whom you alleage, doth fully relate that *All the Churches in Asia* according to their old custome, did celebrate the Feast of Easter the 14. of the Moone, which was the very day, wherein the Iewes were commanded to solemnize their Paschever. Then he bringeth in that famous Bishop Polycrates; mentioning Polycarpus, Thraseus, Sagarus, all Bishops and holy Martyrs; besides Papyrius, Melito, and seuen other Bishops of his owne kindred, who by ancient Tradition, did all obserue the Iewes festiuall day of Easter.

Euseb. hist. Eccl. l. 5. c. 22.

Q 3

Secondly,

Secondly, afterwards it was decreed by the Councell of *Nice*, that *Easter* should be celebrated (as you haue truly alleaged) differently from the custome of the *Iewes*, but yet you haue omitted the causes there specified by *Eusebius*: whereof one was the hatred of the *Christians* against the *Iewes*, who had defiled their hands with the bloud of the Son of God, and remained still intralld in the blindnesse and madnesse of their errour. Another reason was, because of the insolent insultation that the *Iewes* then made vpon the *Christians*, as though that *Christians* could not haue kept any obseruation of that feast [*sine ipsorum discipline subsidio*:] without the helpe of their discipline. A third reason there mentioned, is, that by vniformitie of this one custome, they might bring the *Christian Churches* vnto vnitie, which by diuersitie of opinions, concerning the time of the obseruation of the same feast, had been distracted into contrarie factions.

These were the principall Reasons which moued the Fathers of that Councell, to alter the *Iewish* Feast of *Easter*, and to translate it vnto our *Lords day*; not absolutely (as you pretend) for the auoiding of all resemblance that it had with the *Iewish* custome (for then must they haue condemned all the godlie Byshops, and holie Martyrs of *Asia*, who obserued the same time of *Easter* with the *Iewes*) but because of the after-obstinacie and insolencie of the *Iewes*, vpbraiding the *Christians* for imitating of them vpon an opinion of necessity; and also for the reducing of *Christian Churches*, agreeing in one faith, vnto an vnity of one affection.

You see then that the comparing (as commonly you haue done) the practise of Churches in admitting, or reiecting of *Iewish*, or *Heathenish* customes, without their speciall Reasons, is no better discretion, *than if you would

would argue some men to be wiser than others, by comparing their bodies together, without any regard of their reasonable soules. Otherwise you might haue easily perceiued, that neither we can haue like cause of hatred against *Papists*, (who are professed Christians) as they had against the obstinate *Jewes*, the murtherers of the Lord of glory; nor yet the *Papists* the like cause of insultation against our Church, for imitation of them; seeing that she holdeth none of their Rites, without a professed difference, of opinion and with a detestation of their superstition.

SECT. XVII.

Their third kind of Obiection is by instancing in Ceremonies abolished, because of the abuses of Heretikes.

Their first Instance.

The Conncell of Gangris, Can. 18. Anno 324. ordained that Abridg. Line
none should fast on the Lords day, because the Manichees had taken pag. 18.
up that day to fast on.

Our Answer.

And they had iust cause so to ordaine; but so had not you to conceale the cause, which is deliuered by *Leo Bishop of Rome*, in these words; *The Manichees denying* Leo Epist. 93. ad Turibund,
that Christ was borne in the true nature of man, obserue the Lords day in peniue fasting, which the Resurrection of Christ hath consecrated vnto vs to be celebrated with ioy: which custome of fasting they deuote vnto the Sonne, that they may altogether dissent from vs in the vinity of faith. Thus much being premised, concerning the opinion of the Manichees; let vs now come vnto the decree of the
Councell:

Conc. Gangr. ca. 18. *Councell: If any shall fast on the Lords day [propter continentiam, que putatur, aut contumaciam] for that which is held (namely by the Maniches) a continency, or a contumacie, and contempt (to wit, of the Christian profession, in celebrating the faith of the resurrection of Christ) [Anathema sit] let him be accursed.*

Cic. But can you (that would make this Argument against vs) averie that any of our Ceremonies haue in them any signification of contempt to any one Article of Christian profession? Doth not euery one of them rather manifest and demonstrate some speciall duty of Christianitie? Those that are right Doctors indeed do imitate good Nurces, who first chew and masticate the morsels in their owne mouthes, before that they put them into the mouthes of their Infants. But you collect the Decrees of Councils at all peradventure, without euer examining the reasons thereof, and so deliuer them to your disciples to swallow downe whole. And therefore no maruaile if that many of your focke, whom you feed with such vnprepared diet, do swell so extremely with the windie crudities of their owne conceits.

SECT. XVIII.

Their second Instance, concerning the Ceremonies of Heretickes.

Abridg. Line. pag. 19. *The Councell of Brac. 1. Can. 32. decreed that none of the Clergie should forbear to eat flesh, that they might shew themselves to differ from the Priscilianists.*

Our Answer.

From a Fast you invite vs to a Feast, but it seemeth you know no cause why: for these Priscilianists were in the

the heresie of the *Maniches*, who thought that *Flesh* had not the beginning and creation thereof from God, but from the *Author of evils*; and vpon that opinion abstained from it, *Execrationis animo potius quam deuotionis*; that is, *Rather vpon an intent of detestation of flesh, than vpon any true deuotion*. As therefore it was ordained in the Councell of *Ancyra*, that the *Clergie-men* in abstaining sometimes from the eating of flesh, should notwithstanding [*nam visum est eas attingere*] touch it; thereby to manifest their Orthodoxe iudgements; namely, that they had not this creature of God in any execration: so in the fore-named Councell of *Brac*, it was decreed, that Ecclesiasticall persons, although sometimes they would refuse to eat flesh, yet should they [*Præguistare alera cocta cum carnibus*] that is, *Tast of herbes sod together with flesh*; To what end? [*Pro amputanda suspicione Prisciliana hereseos*] To cut off the suspicion of the *Priscilian* heresie: As in the same Decree is fully expressed.

If now you can shew vs the like cause of remouing our *Ceremonies*, then may you challenge of vs the like effect. But tell vs, what thinke you? Do *Papists* iointly consort with vs in the same Acts; either of wearing *Surplices*; or of ministring of *Baptisme*; or of communicating with vs, without any opinion of adoring the *Sacraments*; as in those daies the *Priscilianists* did ioyne at the same Ordinaries and Banquets with the *Catholikes*? First therefore you should haue shewne your iust cause of suspicion, and then might you boldly haue framed your *Indigment*.

Baron. Anno
517. dum. 21.
out of the
Epist. of Pope
Vigilius.
Conc. Ancy.
can. 14.

R

Sacr.

SECT. XIX.

Their third Instance, concerning the Abuse of Ceremonies by Heretikes.

Abridg. Line. Gregorie, as we finde him cited, alleageth and approueth a Decree of the Conncell of Toledo, which forbade the Ceremony of thrice dipping in Baptisme, because it was the custome of the Heretikes.

Our Answer.

If you had taken the paines to haue read Gregorie your selues, and had not beene content to take this vp on trust, and at the second hand, of those who do alleage him, although partly truly, yet but onely in part; he would haue taught you a lesson worth your remembrance, which is this; *In eadem fide nihil officit sanctæ Ecclesiæ consuetudo diuersa*: That is, *The diuersitie of customes (or Ceremonies) vsed in the vnitie of the same faith, cannot preiudice the holy Church.* And therefore you are to know that other reformed Churches, whom you would make aduersaries to our Ceremonies, haue no more cause to condemne vs, then wee haue to condemne them for diuersity of Rites.

And concerning the Ceremonies objected, he sheweth, that it is a thing indifferent in it selfe, whether the Church vse thrice, or but onely once dipping: secondly, concerning the cause of this Indifferencie; *Quomodo in tribus personis unitas, & in una potest diuinitatis singularitas designari*: He noteth that whether it be thrice or once, both of them are signes of mysticall signification; the thrice dipping betokning the Trinitie of Persons, and the once, the vnitie of one essentiall Deity: thereby allowing of these kinde of spirituall significations, in such Ceremonies.

Thirdly, the cause why S. Gregorie would haue *Thrice dipping*

dipping changed into once, was by reason of certaine Heretikes, who made an hereticall construction of the first custome of the Thrice-dipping; *Dum mersiones numerantes, divinitatem dividentes, &c.* That is, vpon the Thrice-dipping (as 1. in the name of the Father, 2. in the name of the Sonne, 3. in the name of the Holy Ghost) they diuided the Deity into three Gods. Yea, and that there was once in Spaine such a necessitie to change the same Rite, the fore-named Councell of Toledo setteth downe in this manner. *Propterea quod quidam Sacerdotes simplam, quidam trinam mersionem faciunt, a nonnullis schisma esse conspicitur, & fidei unitas scindi videtur: nam dum partes diuerse in baptizandis aliquo contrario modo agunt, alij alios non baptizatos esse contendunt.* Certainly, if euer any could haue shewne the like necessitie against any of our Ceremonies, then our most wise and religious Pilots of this Ship of Christ, that abandoned all the heresies in Popedome, would neuer haue entertained these other Rites. But they were well perswaded that these our Ceremonies could not, by their onely morall significations, ingender or harbour any hereticall opinion.

Conc. Tolat.

SECT. XX.

Their last Instance from Antiquity, concerning Ceremonies abused by Heretickes.

Leo aduiseeth all Christians to shunne the viperous conference of Abridg. Linc. Heretickes, and that in nothing they would be like vnto them, who in pag. 20. name onely are Christians.

Our Answer.

You will still be like your selues, in alleaging sentences of Fathers, without due consideration of their sences. Leo Serm. 18. de past. Dom. The words of Leo stand thus: Take you heed (beloued)

R 2

of

of the craft of Satan, who doth not onely seeke to intrap you by carnall concupiscence, but doth also sow Tares together among the seeds of faith, to the end that whom he cannot corrupt by euill decdes, them he may subuert by wicked errors. Plie you therefore the arguments of humane Doctrine, and shun the viperous conference of Hereticke; haue you nothing to do with them, who being Adversaries to the faith, are Christians onely in name. Which words [Haue you nothing to do with them] you take, as spoken absolutely against all kinde of Conformitie with such, and thereupon you except against all likenesse in Ceremonies, whereas Leo onely giueth a caution but to eschue doctrinall Conference: for the error, which is the Viper, lay then couched in their doctrine, which was a mixture of truth and fallhood, as it were, of Tares and wheate together.

Otherwise, if you will haue vs to take it more generally, then shall it not be lawfull for you to conferre with Papists, for their conuersion; or to conuerse with them so much as in buying of an horse; yea, or to commune with them at the same table? As for our semblance with Papists in Ceremonies, it is not by ioint conuersation and mixture with them, in the same worship, but accompanied with a professed Separation from them, as in worship, so also in intention and opinion. There is not then, in Leo, any thing which may more condemne vs for wearing the same coloured Surplice in our Churches, than you, for vsing in your houses the same kind of gowne with them that are Christians onely in name, that is (as I may say) Christians Anti-christians. This therefore is no due manner of commerce, to deliuer your ware at your owne price, without either weight or measure.

Hitherto haue we discussed your Arguments vsed for
 prooffe

proofe of your *Maior Proposition*, and displaied your manifold errors in all your inferences, which have been grounded onely vpon a calumnious and odious comparison of our *Ceremonies* with those that were *Jewish*, *Hereticall*, or *Heathenish*: In all which you have shewen your selues as vnskillfull as the Painter, who sought to proportion an horse by the pourtraict of an Elephant. Thus much in answer to your *Maior Proposition*.

SECT. XXI.

*The generall Assumption of the Non conformists,
to prooue our Ceremonies to haue beene as ill as
Heathenishly abused by the Papists.*

But these Ceremonies of Surplice, &c. haue beene Idolatrously abused by Papists. Ergo, they ought to be abolished. Abridg. Line. and others,

Our Answer.

These Ceremonies (say you) *haue beene Idolatrously abused.* Where you must vnderstand by the word [*These*] such Ceremonies which are either generally; or else individually and numerally the same. If you take it in the Generality, then cannot you iustifie any one of your owne Ceremonies belonging either to *Order*, or *Decencie*. For what Act is there of gesture, or any Circumstance of worship, which hath not beene some-way abused by *Pagans*, *Heretikes*, or some other superstitious Worshippers?

Secondly, If by [*these Ceremonies abused, &c.*] you meane Ceremonies individually the same, then is your *Assumption* vntrue; because that (which may likewise be saide of the rest) the *Surplice*, which is at this day

worne by any one of our Ministers, is not in number the very same, which had beene dedicated vnto any *Idolatrous* seruice, either of *Pagans*, or *Papists*.

Notwithstanding, to suppose *these our Ceremonies* to be the very same, that haue beene formally abused; yet would it trouble your wits, to prooue that therefore they must be necessarily *abolished*: except you could euince, that they were as well the same in forme, as they are in matter. For learning teacheth vs, that onely *forme* giueth the being vnto euery thing, as naturall to naturall, whereby a stone is a stone, and not wood; and Artificiall vnto Artificiall, whereby a Gowne is a Gowne, and not a Cloke; so the Ceremoniall forme doth giue a distinct propertie to each Ceremoniall matter. Where, by forme, (as for example in the *Surplice*), we vnderstand not the fashion of habit, for it is Artificiall, but the habitude, or application of a *Ceremonie*, according to the intention and opinion of them, that either impose or practize it. Which opinion, or intent, if it be superstitious, the *Ceremonie* taketh a denomination from thence, and cannot be denied to be superstitious. This distinction is made sensible in the diuers vse of Churches, the destinate places of publike worship; which, in Poperie, were applied vnto an Idolatrous seruice, by their Masse: but the same Churches, being by vs sanctified vnto the sincere worship of God, are as truely not the same in the Ceremoniall forme; as in the Artificiall fabrique and fashion they are the same.

If these kinde of distinctions had illuminated your iudgements, then would you not so vrgently haue gain-said the vse of these *our Ceremonies*, practized among our selues, because they had beene sometimes *abused* by others,

others. Thus much in answer to your whole Argument, taken from *Abuses*.

SECT. XXII.

*Our generall Confutation of the generall Argument
of the Non-conformists for the Abolishing
of all Ceremonies, that haue beene
once superstitiously abused.*

First, we will lay downe the profession of the Church of England in this Case.

Our Church in abolishing of some *Romish Ceremonies*, and in retaining others, hath been pleased to expresse her owne meaning therein, and telleth vs first, that shee hath, abated of the Popish Excesse and multitude, the burthen, Com. booke
before the
Calender. whereof was intollerable. Thus of the number. Secondly, concerning the kind of our Rites, she addeth, saying, If any thinke much, that any of the old Ceremonies doe remaine, and would haue all deuised anew; then such, granting some Ceremonies conuenient to be had, surely (where the old may be well vsed,) there they cannot reasonably reprove them, onely for their age; whereby they ought, rather to haue reuerence to them, if they will declare themselves to be more studious of vniuite and concord, than of innovations and newfanglednesse. For as those bee taken away, which were most abused; so those that remaine were retained, for discipline and order; which vpon iust causes, may be altered and changed.

The summe of all is this; It was the wisdom of the Church to remoue all Rites, the intollerable abuse whereof could not be auoided, without the viter remoouing and abolishing of them. As for others, we see that shee hath otherwise determined, & wee now come to iustifie her precept and practise.

SECT.

SECT. XXIII.

Our Prooves, that some Ceremonies, which have been formerly abused, are not therefore necessarily to be abolished, if they may be reduced to their indifferent use.

These are taken from

- 1. Scriptures.
- 2. Fathers.
- 3. Reasons.
- 4. The Non-conformists owne witnesses.
- 5. The acknowledgements, and practises of the Non-conformists themselves.

Our first Proove is from Scripture, by the generall Equitie of Gods Law.

Judg. 6.

Gedcom was commanded by God to take out of the high places wood, (which had beene Idolatrously abused in their groues,) and (notwithstanding such Heathenish abuse) to applie it to the worship of the true God, in burning it for the sacrificing of their Holocausts. Here, you will say, that this was not any inuention of man; but euen the expresse commandement of God: It is true; yet seeing that the actions of men receiue their directions from the commandements of God, what reason can any alledge, why this speciall act of God should not (as your selues haue confessed) inferre a Patterne of Equity for all such Ordinances, as men in like case, shall appoint, concerning the seruice of God? euen as well as that of Ioshua, whereby he commanded that the silver and gold, and

Ios. 6. 19.

and vessels of brasse and of Iron should be brought into the Treasurie of the house of the Lord,

And furthermore, although the commandement of God was peremptory, charging the Governours of Israel, so subvert all the places of Heathenish worship, to destroy their altars, breake downe their images, burne their grones, demolish their idols, and to roote out the very name of those places: yet notwithstanding afterwards, in the time of the Iudges was Gedeon permitted to offer of his owne accord a sacrifice vnder an oake. Whereupon Saint *Aug.* Augustine is noted to obserue, That the custome of Gods people, whereby they offered sacrifice euen without the Tabernacle, (if onely to the true God, and not vnto strange Gods) was so farre approued by God himselfe, that he was said to be [*exaudiens offerentes;*] which I may interpret, to yeeld vnto the prayers of them, who did offer sacrifices. Which example we haue propounded, although not as euery way imitable, yet to prooue that to doe things in their owne nature not impious, for the furtherance of Gods worship, is not so culpable as some would inforce.

SECT. XXIIII.

*Our second Proofo is from the iudgement of
ancient Fathers.*

The Fathers did not alwayes abolish such Ceremonies, as had beene formerly abused, for they (as your selues know) did for a long time continue the *Iewish Ceremony of Ester*, obserued by the godly Bishops and Martyrs of the Churches of *Asia*, albeit, not Iewishly, that is, to the same end, whereunto the Iewes did celebrate it. Yea, and the Ceremonie of Circumcision was, for many yeeres, continued in the succession of many *Christian Bishops* of

Jerusalem; although not Sacramentally; after the profession of the Jewes, thereby to signifie that *Christ* the promised seed was to come in the flesh, (which was a Ceremony Prophetickall) but Historically, to shew their descent from the loines of their grand Patriarke *Abraham*, the first father of *Circumcision*.

So likewise, the Testimonies, which your selues haue alledged and objected out of the Fathers, shew, that they did not euermore purge the former *Abuses* of Ceremonies, by priuation, in remoouing the things themselves; but sometimes onely by translation. As for example: The Councell of *Nice* changed the *Jewish Easter* into the *Lords day*; And the Councell of *Gangris*, abolishing the *Fasts*, which some vsed unchristianlie on the *Lords day*, *Can. 18.* did in the 19. denounce an *Anathema* and curse against them, who should condemne other *Fasts* appointed by the Church. Many such like changes are found in antiquity, concerning *Fasts*, *Feasts*, *Habits*, and other like adiuncts of holy worship. Which doe altogether disable the validity of your Position, that would extinguish all Ceremonies, which haue at any time beene superstitiously vsed, either after any *Jewish*, *Hereticall*, or *Heathenish* opinion.

Lastly, you haue been so frequent, vrgent, and instant in alledging the Testimonies of ancient *Doctors*, for the abolishing of all things which haue beene formerly abused, that a man would thinke you professe your selues to be children of those graue Fathers, and to yeeld your selues to be gouerned by their prudent directions. But it is well knowne to as many as haue seene the faces of the aforesaid Fathers, either in the generall Histories of the Church, or in their owne bookes, that all of them did both maintaine and practize the vse of mysticall Ceremonies.

nies. Will you therefore admit of their iudgements? why then do you reiect such kind of *Ceremonies*? will you not allow them? why do you then object such witnesses, whose vniuersall consent you can so easily contemne? Nay but to refuse (as you often doe) to be tryed by the Testimonies of such *Fathers*, whose patronage in the very same cause you haue so peremptorily challenged, must needs bewray in you preuarication, rather than confidence, in this manner of prooffe.

SECT. XXV.

*Our third Prooffe, for Confutation of their Tenent,
is from Reasons: And our first Reason is
from an Inconuenience.*

There was neuer almost any *truth* so diuine, or *Ceremonie* so sacred, which the filthy mouthes, and sordid fingers of some heretikes, haue not wickedly polluted. Thus diuers of them haue not forborne to peruert, to their Hereticall senses, both the Sacraments of our Lord Iesus, being vnto vs the two scales of the Couenant of Grace. As first, concerning *Baptisme*, some Heretikes haue erred in the matter, *Baptizing with fier*; so did the *Seleuci*: some in the forme, *In nomine igno: Patris*, as did the *Marciti*; some in the persons baptized, by *Baptizing the dead*, as did the *Cataphryges*; some by *Re-baptizing*, as doe the *Anabaptists*.

Secondly, concerning the *Eucharist* likewise, the *Cathari* would not admit, for the matter, *Bread*, as thinking this Creaturue was from an euill beginning. The *Aquarij* would not allow of *Wine*. But, of all other, the *Papists* haue most prophaned this holy Sacrament, by their manifold Sacriledge, as well thorow their irreligious opinions, as by their Idolatrous Adorations. Wee

are not ignorant that you doe except against some things which being *abused* by man, were not commanded by God: notwithstanding these instances may serue to teach vs, that seeing the best things, and of most holy vse have beene subiect vnto hereticall abuses of godlesse men; it will be almost impossible for vs to find any *Ceremonie* which shall be altogether without exception; And to be forbidden to vse any *Ceremonie*, would bring no small preiudice to our Christian libertie.

S E C T. XXVI.

Our second Reason is taken from the absurditie of the Non-conformists Rule of reforming Abuses onely by Abrogation; and of curing Contraries by Contraries.

M. Cartwright.

Whereas the Non-conformists say, that *Contraries are to be cured by contraries*; as if there were no way to purge Superstition, but by the extirpation of all Monuments and Remembrances thereof: I would wish them to consider whether to argue (as they haue done) from the *abuse* of a thing, to the necessarie *abolishing* of the vse thereof, be not as great an *abuse* of true Logicke, as a Scholler in any reasoning can possibly commit? Because, according to the right Topique place (concerning *Vse* and *Abuse*) the *Axiome* standeth rather thus? *Whatsoever is subiect to abuse, the same may be turned to a right vse.* And the reason is good, because *Vsus instrumenti est per se, abusus vero est per accidens.* Nothing can bee excepted from this Rule, but onely signes and defects, which are not things *abused*, but meere *Abuses* themselves.

In the causes Levitically-Legal, a Woman polluted and defiled

but onely *Abscession*: The Barber no Art but shauing to the quicke, and euen slaying away the skinne: The Magistrates no Rule of punishing, but according to *Draco* his Lawes (*Sanguine scriptas*) onely by death.

SECT. XXVII.

Our third Prooſe from Reason, is, by shewing other meanes for reforming the abuses of things, than by abolishing the things themselves.

The meanes which are to be vsed, in reforming of things abused, are three; *Abrogation*, *Translation* and *Correction*: Our Non-conformists allow, and practise onelie the first kinde, vrging and pressing the necessity of *Abrogation*, *Abolition*, and utter extirpation of *Ceremonies*, which haue once beene superstitiously abused.

But our Church, in her singular wisdom, as she hath most religiously dealt with the number of superfluous and *Idolatrous* Rites in the Romish Church; which she hath abandoned; so hath she discretely ordered those *Ceremonies*, which she thought good to retaine, by remouing onelie the abuses and superstitions, and reforming them, either by *Translation* or else by *Correction*. I will giue an Instance in either of them.

First, the *Crosse*, about the celebration of *Baptisme*, which was vsed of the Papists before the act of *Baptizing*, in a superstitious opinion, for a kinde of *Adiuration*: for the auoiding whereof, our Church hath translated the signe of the *Crosse*, to haue place after the Sacramentall act, as attending the Sacrament, and making vp the retinue of ornaments about it. As therefore *McCaluin*, (speaking of the change of the *Saboth* day of the creation, into the day of Christs Resurrection, and, as I
may

may so lay, recreation of mankinde) saith, *Dies Sabbati Calvin non sublatus, sed translatus est*: that *It is not quite remoued, but translated*: So may we deale, in alteration of Ceremonies, as hath bene alreadie exemplified in the diuerse customs of ancient Churches. And iudge, I pray you, whether our Churches alteration of a Ceremonie, from a false and superstitious, into a true and religious *signification*, be not an excellent kinde of *Translation*. Sec. 24.

Secondlie, although *Translation* be a kinde of *Correction*, yet seeing that euery *Correction* is not a *Translation*, we proceed to speake concerning that kinde of reformation of Ceremonies, so abused, which is by *Correction*; whereof *Chemnitius* hath considered right well, speaking of Ceremonies, which haue degenerated from their truly wholesome vse, [*Tales vel corrigendi vel mutandi, vel exemplo Anei serpentis prorsus tollendi sunt*] Such Ceremonies (saith he) are either to be corrected, or altered, or else according to the example of the Brazen Serpent, they are to be quite taken away. Exam. part. 2 pag. 34 col. 1.

To which purpose *Zanchius* requireth them that retaine The feast daies which had bene superstitiously polluted [*ut ea superstitionibus defecata sanctificentur*] that is, That they being purged from the lees of superstition, may be sanctified; namely, to an holie vse. So that euen as, where the snuffe of Torches or Candles doth grow so bigge and so blacke that it hindreth the light, we do not therefore take away the light, but rather do cleanse, or cut off the snuffe it selfe: In like manner, such hath bene the wisdom of our Church, and State in this Land, in reforming of the Popish Abuses in our Ceremonies, that she hath purged the superstitious doctrines; which is, their opinion of Efficacious holinesse, and Idolatrous application of Diuine honour: but yet hath she preferred De Redemp. in 4. precepto. pag. 678.

ued the light of *Morall significations*, which are *Sanctity* in the Minister, *Constancy* in euerie Christian baptized into the faith of Christ; and *Humilitie* in all faithfull Communicants, at the receiuing of the sacred Mysteries of Christs death.

SECT. XXVIII.

Our fourth Prooffe from Reason, against their last Generall Argument; especially in their Assumption; wherein they argued from the extirpation of the Ceremonies of Pagans, for the abolishing of the Ceremonies of Papists.

AR. 17.23.

Wee owe a right euen vnto our enemies, and therefore must acknowledge, that it is a like errour to affirme, that there ought to be the same difference of Religion in case of *Ceremonies*, betweene *Protestants* and *Papists*, which should be betweene *Papists* and *Pagans*; as it is to require the same distance betweene *England* and *Calecute*, which is betweene *Rome* and *England*: especially considering that the gods of the Gentiles were all deuils. For among the innumerable *Altars* that were vsed of the Heathen, we reade not of any one that had any truth of Religion in it, but onely that one at *Athens*, which had this inscription vpon it, *To the unknowne God*. Which notwithstanding was, alas! but a glympse of true light; for still God was vnto them but as *unknowne*. As for the *Papist*, his Creed is the same with ours, in beleeuing the *Onely omnipotent God Maker of heauen and earth*: vnto whom he comendeth his prayers, although sometimes *Recto*, sometimes but *Obliquo modo*; and together with vs he professeth the *Lord Iesus*, and beleeueth

to

to haue propitiation in his Bloud. So that the furniture of *Habites* and *Vestments*, which that Church vsed, being primarily consecrated to that supreme end, to wit, *the worship of God in Iesus Christ*, may not be esteemed of equall abomination with the *Habits of Paynims*, which were dedicated vnto diuels.

Besides, there are betweene *Vs* and the *Papists*, certaine other *Communia principia*, *Common Principles of Religion*, whereupon we vse to ground our Christian conclusions, to wit, *Holy Scriptures*, *Ecclesiasticall Stories*, *Writings of ancient Fathers*, together with *common Axiomes* receiued of all Christian Schooles, by reason whereof we can confute their errours, and more easily reforme the *Abuses* of their *Ceremonies* by *Correction*: But betweene *Vs* and *Pagans*, the case is farre different: For in that their *Ceremonies* are properly and immediately directed to false gods, we haue none, or but very few common axiomes whereby to reduce them from their Heathenish and Idolatrous opinions: whence it is, that the superstition of their *Ceremonies* is best refuted, by onely remouing them.

SECT. XXIX.

The fourth generall ground of Confutation of their former Argument, is, from the testimonies of their principall witnesses.

You your selues in this question haue obiected M. *Caluin*, P. *Martyr*, and *Zepperus*, as if they had abandoned all vse of *Romish Ceremonies*; with as an extreme a detestation, as they do the very Heathenish: whereas, Cal. Opusc. Tract. de vitand. superstitione pag. 78. if you would haue consulted with M. *Caluin*, in a place professedly assigned for the *Avoiding of Romish Supersti-*

T

tion,

tion, he would haue taught you that there is a maine difference betweene *Turkes* and *Papists*; Because [*Multa habemus &c.*] There are many points common (saith he) betweene vs and *Papists*, especially this, that we haue both our Denominations from *Christ &c.* And after he inferreth, that Although there be many Ceremonies among the *Papists*, which we may not obserue, yet (saith he) [*Nequis me adeo austerum esse, vel praeisrigoris &c.*] lest any man may thinke me to be so rigorously precise, that I would forbid a *Christian* [*ne se Papistis vlla in Ceremonia aut obseruatione accomodet*] that is, to apply himselfe in any Ceremony vnto the *Papists*; Be it knowne, that it is not my purpose to condemne any thing which is not directly euill in it selfe.

Now who knoweth not, that the thing which is made Euill onely through Abuse, cannot be said any way to be euill in it selfe? And we haue heard already of his allowance of materiall Churches, howsoever they were

Mosaic. cxpl.
l. 4. c. 7. pag.
318.

once polluted with *Romish* superstition: whereof *Zeppelus* confesseth, saying; The *Popish* Temples, what were they, but the Receptacles of all Idolatrie, which did bellow out nothing but meere abominations? yet from hence it doth not follow, that the Churches of Protestants must therefore be destroyed, and new ones built in their steads: because those Temples were not the immediate instruments of Idolatry, as the Altars were, which could not but serue immediately vnto their God *Mauzim*, euen to the execrable sacrifice of the Masse. And although we reade in the Eccle-

Ruff. l. 2. c. 4.

stasticall Storie of *Ruffinus*, of the destruction of an *Heathenish* Temple by conuert Christians; and of *Constantine* his Edict for the demolishing of the Temples of the Gentiles and Heretickes: the like of the Edict of *Theodosius* the elder; that is no more than we may say of some Churches and Temples, which stand in remore places, instituted by

Euseb. lib. 3.
de vita Const.
c. 1. & 3.
Euseb. lib. 5.
hist. Eccl. c. 16

Papists

Papists for the use of Pilgrims and Passengers, whereof there is no convenient use. In this Authour, you may observe a distinction betweeneth things immediatly, (as Altars,) and mediately (as Temples) dedicated to Idolatrie; and that Zepperus excluding the latter, yet alloweth of the first, although the Temples so polluted with Idolatry, be now materially and indiuidually the same, which are used by Protestants in the sincere and holy worship of God.

P. Martyr is plentifull in this point; first putting in a P. Martyr Ep. ad Hooperu p. 1087. *Caueat, which will be for the direction of your consciences, if you will hearken vnto him; & if you will not, yet then also will it make for your correction. *Caendum est profecto &c. wee must in any case take heed (saith he) lest that we do presse the Church with too much seruitude, as to thinke that we may use nothing which hath bene Popish. Surely, the ancient Fathers tooke the Temples of Idols and conuerted them into holy houses of God, wherein Christ our Sauour should be worshipped; and the Reuenewes which had bene consecrated vnto the gods of the Gentiles, for the maintenance of their Vestall Virgins, that they tooke for the support of the Ministers of the Church; albeit such things had serued not onely to the honour of Antichrist, but of the diuels themselves. Yea, and also the very verses of the Poets, which were dedicated vnto the Muses, and diuerse gods, or for the use of Comedies, or seruing in the Theater, for pacifying of their gods; such did Ecclesiasticall writers (the holy Fathers) use, so farre as they found them fit good, and true; and were thereunto directed by the example of the Apostle, who did not disdain to cite Menander, Aratus, and Epimenides, and to set downe the same words, which were otherwise prophane, and to apply them to Gods worship: Except perhaps you shall deeme that the**

words in holy writ do serue so much vnto Gods worship, as do the visibler words of the holy Sacraments. Furthermore, who doth not know, that wine was consecrated vnto Bacchus; Bread to Ceres; water to Neptune; Oliues to Minertua; Letters to Mercurie; Songs to the Muses, or to Apollo? All which, notwithstanding we doubt not to apply as well in Sacred, as in Ciuill vses, albeit they had bene dedicated vnto the very Diuels. So he. Whereby, as we see, he putteth in a caueat against all fierce and calumnious Disputers, who inferre from euerie former abuse of Surplice, a necessarie abolishing of all vse thereof.

SECT. XXX.

Our fift and last ground of Confutation of their generall Argument, against our Ceremonies, in respect of their former Abuses, is taken from the Confession and Practise of the Non-conformists themselves.

The first, and fairest obiects which offer themselves vnto our eyes, among the Ceremonies in Romish worship, are their Churches, Chalices, Vestiments, Bels, and if you will, also their round wafer-cake; all which haue bene Idolatrously abused by Papists. Their Churches were most superstitiously dedicated after the manner of charming; their Chalices, and Table-clothes, were no lesse immediate Instruments of their Idolatrous Masse, than were their Altars; their Bels were baptized, with an opinion of infused Holinesse and vertue to driue away Diuels. Durandus, and Durantus, two Maisters of the Ceremonies in the Romish Church, do deriue many superstitious Significations from these, & almost all other Instruments of Romish seruice, even vnto the verie Knots of the Bel-ropes.

The Case thus standing, must we now by the Conclu-

Durand. in
Rational.
Duraot. de
Ritibus.

clusion of our Non-conformists, stand chargeable to turne our *Temples* into *Barnes* or *Hay-lofts* (which I wish were not practised by some that will seeme to make most conscience against a *Ceremony*,) *Siluer Chalice*s into wooden cuppes; *Bels* into *Gunnes*, and *Bel-ropes* into halters,&c? Nay, euen your selues are not so farre fallen out with *Popish Ceremonies*, but that you can be contented to except out of your Position *such as may bee of necessary use*. Yea, and one who is held as a principall, and (as it were) *Super-intendent* among you, doth more fully expresse your opinion than others, thus: *Many of our Churches were builded by Papists, and dedicated to the honour of Saints, and seruice of some Idol, yet these being in the first foundation, (which I take to haue beene in Constantines time) intended for the true worship of God, and hauiug both then and now a needfull use among vs, may be retained. I thinke that Gregory did well, who said vnto Augustine the Monke being then in England, that for the Pagan and Idol Churches, he should onely purge them, and not pull them downe — yea, and Popish vestments may serue for substance of the stufte, to make window Cushions, or a Pulpit-Cloth; Provided alwayes, that there be no Crosse nor Crucifix vpo it. The like may be said of Bels, Fonts, Tables, Flagōs, Pulpits, all which hauiug some profitable use in the Church of God, may by the warrant of Gods word be retained, although in Poperie they haue beene abused. Thus farre this Non conformist.*

Lin. gene.
rall Rule.

M Hy. p. 22.

Marke now, I pray you, from whence, and whither you are come. Your first Conclusions were for the extirpation of all *Ceremonies* formerly abused to Idolatry, (whether *Iewish*, *Heathenish* or *Popish*;) and that (as you affirme) necessarily and absolutely to the quite abolishing not onely of the things themselves, but euen

the Monuments and names, yea, and the very *shadowes* and *resemblances* of them, that at length all *memorie* of them may be swallowed vp of obliuion: and these your assertions you pretended to be grounded vpon *Scriptures, Councils, Fathers, and Testimonies of Protestant Diuines.* Thus in your former Conclusions.

But contrarily now, in your Confessions and practises, you yeeld vnto vs the vse of *Shadowes*, of names, and of things themselues, which haue bene once defiled by Idolatrous pollutiō. I. *Shadowes*, for you forbear not to decke your houses with *Bay-leaues*, notwithstanding you held this an execrable *Ceremonie* among the *Pagans*. Nor do you alter the *situation* of your Churches, and Chancels towards the East, albeit that *Ceremonie* hath bene *Heathenishly* abused to the adoration of the Sun. And do you not ordinarily as well in your vulgar English, as in Latin, call some of the dayes of the weeke by names anciently appropriated vnto the seuen Planets; or to the Heathen * gods? viz. *Dies Saturni, &c. Saturday, Sun-day, Moon-day?* Besides, you do religiously and Christianly celebrate *monthly* Communions, to the remembrance of Christ; notwithstanding that the *Pagans* had their monthly *festiualls* in the beginning of their *Calends*. And finally, if you will needs stand vpon names, you may not lawfully so much as name the word *Ceremonie*, (if as some hold) the same word [*Ceremonie*] haue bene borrowed by the *Romish Pagans* from their goddesse *Ceres*. Nor can you be said to abstaine from all appearance of *Jewish* obseruations; whilst with vs you Christianly celebrate the feast of *Pentecost*, which the *Israelites* did obserue *Jewishly*: or else by hauing the tables of the commandements, written vpon the pillars of the Churches, which the *Iewes* did write vpon the *Posts* of their houses.

But

*So, according to the Saxon language, *Wecdon*, fig. *Mercurie, Thor, Iupiter, Frya, Venus.*

But what do we talking of *names*, and *shadowes*? you are furthermore contented in some things to retaine their materials, and to change onely the fashions: for you allow that *Popish vestments* be changed into *Cushions* for the Churches vse, and *Copes* into *Pulpit-clothes*. And you agree that some other things, as *Bels*, *Fonts*, *Tables*, and *Churches* themselues (although neuer so filthily polluted) may both in forme and in matter continue the same. Is there not then an huge *distance* betweene your former Conclusions, and these after Confessions?

We come now to examine your Reason of allowing any of the former *Ceremonies*, although they haue bene *Idolatrously abused*. You alledge that you onely allow them, because they are *profitable* and *necessary*. But what? absolutely necessary? This you cannot affirme, because the primitive Church (as you well know) of a long time kept not their worship in *Temples*, but in *Crypts*, euen in priuate houses and deserts. Nor vsed they *seats* or *Cushions*, for in the time of persecution they were contented to vse their *Stations*, which sheweth that their common gesture was *standing*. Againe, there was a time, when the *Ministers* were *golden*, and their *Chalices* but *wooden*; and indeed the Church vnder persecution did forbear to put on any ornaments of *vestures*: and then *Baptisme* was not in *Fonts*, but in *Riuers* and *Fountaines*. Nor were people assembled to the publike Seruice of God by the sound of *Bels*, but of mens voices. All which accidentall supplies do plainly shew, that the *Profit* of these things, which you your selues thinke worthy to be continued, is of no absolute necessitie.

Lastly, you may enquire of the Church of *Geneua*, why she imposeth the *wafer-cake* to be obserued of her *Mini-*

Ministers and people, albeit shee is not ignorant, that the round *Waffer* among the Papists had the signification of the pence, for which *Christ* was sold by *Iudas* and became (after their Romish consecration) not only *Idolatrous*, but the very *Idol* it selfe?

Vpon these Premises, I make bold to argue thus, If your imagined *necessitie*, which is in truth but a *conueniencie*, be of power to take away the *Idolatrous* pollution of *Temples*, *Bels*, *Tables*, *Chalices*, euen (as it is said) By the warrant of the word of God, which requireth *Decency*, *Order*, and *Edification* in his seruice: then doubtlesse the *Decency*, *Order*, and *Edification* it selfe, which are to be discerned in our *Ceremonies*, may be thought much more able to purge and purifie the *Ceremonies*, which haue bene changed from their Popish vse.

But of the *Profit* and *conueniencie* of our *Ceremonies* we shall haue occasion to speake more particularly, when we shall come to the confutation of your particular Accusations. I haue no delight to wade any longer in this lake of *Abuses*, and therefore leauing these our *Confutations* to the consideration of our ingenuous Reader, I passe from this fourth generall Argument of the Non-conformists against our *Ceremonies*, vnto the Argument following.

CHAP. V.

SECT. I.

*The first generall Argument of the Non-conformists,
against the aforesaid Ceremonies, taken from the
Scandall, which they impute vnto them.*

Maior. Then especially doth a Ceremony become in vse vn- Lina. pag. 95.
lawfull, when it cannot be vsed without scandall and offence: for the
holy Ghost speaking of indifferent things, strictly chargeth to take
heed, that we neither put an occasion to fall, or lay a stumbling blocke
before a brother. Rom. 14. 13. nor make him weake, ver. 21. nor
gine him cause to speake or thinke ill of vs, ver. 16. nor griene him
thereby, ver. 15. ---- The Reason is giuen, because it tendeth to the
destruction of him, ver. 20. And that all Ceremonies become vn-
lawfull, in the case of scandall, is the iudgement of Diuines.

Assumption. But these Ceremonies of Surplice, Crosse in Bap-
tisme, Kneeling at the receiuing of the Communion are Scandalous.
Ergo they ought to be remooued.

*Our first Answer to their Maior, by exposition
of the word, Scandall.*



Some vnderstand by the word [Scandall]
every kind of grieuing or angring of any
Brother : but if this were true, then might
Christ be said to haue Scandalized Peter,
whom he did much perplexe and griue,
when after Peters third denyall of him, he asked him, say- Ioh. 15. 16.
ing, Simon, louest thou me ? But this griuance being not
ad ruinam, but ad correctionem, for instruction, not for de-
struction, cannot be properly called a Scandall.

Againe, the Apostle is exact in forbidding euery Chri- Rom. 14.
stian to do that, wherewith any Brother may be offended,

scandalized or *weakened*: from which diuerſitie of words, ſome do extra& different ſences, as that [*offendiculum*] *Offence* muſt ſignifie that a& of one man, whereby another is *hindred* in the courſe of faith and godlineſſe, ſo that he goe backe ward from his profeſſion. And ſecondly, by [*ſcandalum*] *ſcandall*] they vnderſtand ſuch an hinderance, which maketh a man fall either into dangerous errorrs in *doctrine*, or elſe ſome ſinfull a& of *conuerſation*. Thirdly, by [*weakenefſe*] they interpret ſuch an *hinderance*, whereby a Chriſtian is made onely more ſlow, and remiſſe in the profeſſion and courſe of Chriſtiani- ty. Which three phraſes are notwithstanding expounded more pertinent- ly by others, to be ſet downe thus ſeuerally, not by way of diſtinction, but for exag- geration of the ſinne of wilfull offence againſt Chriſti- ans, in prouoking of them vnto any damnable errorr or ſinne, by any ſenſible externall meanes. And in this laſt ſence do we proceed to diſcuſſe this Argument concern- ing *ſcandall*.

SECT. II.

*Our ſecond Answer is by diſtinction of the
kindeſ of ſcandall.*

I. *Diuiſion.*

That diſtinction of *ſcandall* will beſt fit our purpoſe, whereby it is vſually diuided into theſe two members, the one is called *Active*, the other *Paſſive*.

SECT.

SECT. III.

Our 1. Subdision of *Active Scandall* is in respect
of the partie *Agent* } *direct*.
} *indirect*.

The *Active* is in respect of the partie *Agent*, who by an Act which he doth, shall willingly prouoke another to any euill. And this kind admitteth many Subdisions: First, that an *Active Scandall* is either directly euill, or onely indirectly. The *direct* manner of scandall is, when the Act is euill in it selfe. Thus the Act of *Dauids* murther was scandalous. And this kind of scandall is no way excusable, being euill *ratione obiecti*, which is properly sinne. 2 Sam 12. 24

The *Indirect* scandall, is scene in Acts which are in their owne nature good, or at least not euill: but yet because either in respect of time, or place, or of some other Circumstance, the act doth occasionally fall out to be scandalous, as did the eating of things offered vnto Idols, Act. 15. which was therefore forbidden: being a sin either more or lesse, according to the diuerse affections of the Offender. For this *indirect* scandall may happen to be after two sorts, sometime without the intention of the *Agent*, who hath no meaning to giue any such offence: of which kind we may reckon the fact of Saint Peter, when he did so partially apply himselfe vnto the *Jewes*, to the scandall of the *Gentiles*. And this we call the lesse sinne. The other maner of *indirect* scandall, is that which sometimes proceedeth from the wicked intent in the *Scandalizer*; and such was the sinne of many *Heretikes*, who Gal. 2. 11.

would vse *Fasts*, and other *Ceremonies* of deuotion and austerity, to draw disciples after them, and to seduce men from the truth of *Christ*. Thus much in respect of the partie *Agents*.

SECT. IIIL.

Our 2. Subdiuision of *Active scandall*, in respect
 of persons offended, either } *weake.*
 } *strong.*

Mat. 16.

The second Subdiuision hereof is in respect of the persons that are offended; for it is either *perfectorum hominum*, of men thoroughly grounded; or *pussillorum*, of weake, and more simple. Concerning the *Perfect*, the *Stumbling block* is on their part that gaue *scandall*, albeit the parties that are offended, are not thereby scandalized, that is, not so offended, as to stumble and fall. And thus it may be said, that *Peter* did scandalize *Christ* himselfe, when wishing *Christ* to fauour himselfe, and not to die, he receiued that answer from *Christ*, --- *Satan thou art a scandall vnto me*. For albeit this motion proceeded from a good and most friendly intent in *Saint Peter*, who was the speaker (for it was onely that *Christ* should fauour himselfe, for the preservation of his life,) yet did *Christ* discern therein a wicked purpose of the suggestion the diuell: for the which cause *Christ* called *Peter*, *Satan*: because in *Peters* seeking to hinder the death of *Christ*, *Satan* sought to hinder mans redemption. But *Christ* preferring mans saluation before his owne life, taught vs by his owne example to deale with all such *scandals* or blockes, which are temptations to hinder vs in our course of *Christianitie*, euen as a man would do with a blocke that lyeth in his way, that

that is, to *Cast it behind him*: for so said Christ in his answer, *Get thee behind me Satan*. As for the *[Puffillies]* & *weake ones*, our Saviour speaketh in their behalfe, saying; *He that offendeth one of these little ones that beleueth in me, it* Math. 18. *were better &c.* Thus much in respect of the Parties.

SECT. V.

Our 3. Subdiuision of *Active Scandall*, in respect
both of persons and cause, either } *Determined,*
} *Undetermined.*

A third subdiuision is both in respect of the *cause*, and of the *persons* in cases of indifferencie: For sometime this case is determined by the Church, and sometimes it happeneth not to be publicquely defined. When such a matter is once fully concluded by the Church, whether in part, or in whole, so that it doth not evidently appeare to be against the Word of God, so far forth it greatly concerneth all such persons to conformance themselves thereunto, according to the doctrine of *S. Paul*, in a question of *Ceremony*; *If any seeme to be contentious, we haue* 1. Cor. 11. 16. *no such custome, nor the Church of God.* For indeed, all men are bound in conscience to preserve about all things the regard of the generall peace of Gods Church, before the grievance of any sort or sect of men. Which the Apostle also doth expressly teach, saying; *Giue offence* 1. Cor. 10. 13. *to no man, neither to the Iew, nor to the Gentile, nor* (which the Apostle addeth in a further speciality) *to the Church of God*: Because such a *Scandall* is so much the more heinous than others, by how much more pernicious a thing it is to the endangering of the health of the whole body, than to *weaken* or lame any one limb or member thereof.

But if the case be either not at all, or but onely in part determined by the Church, then is there a charitable consideration to be had of other mens consciences, who are not perswaded of the lawfull vse of indifferent things. Then the generall rule is, that so farre as a man may vse indifferent things (without offence of others) he need not to forbear them. *Eate* (saith the Apostle) *making no question for conscience sake.* Why? Because God hath giuen man a liberty to vse such things, or not to vse them. And the Apostles reason is this, — *For the earth is the Lords.* But in case of offence against others, the Rule is, [*Not to eate*] namely in the behalfe of another mans conscience.

This was the cause that the Councell of the Apostles, giuing libertie to vse such meates, as had bene formerly accounted vncleane, did notwithstanding make a restraint from eating of *Strangled and Bloud, and things offered vnto Idols*: lest thereby they might giue offence to the Iewish Profelites newly called to the faith. And for the same cause, the Apostle in great circumspection did circumsise *Timothie*, to auoyde the *Scandall* of the Iewish new Conuerter, and lately called to the faith of Christ: but at another time would not *circumsise Titus*, lest he might giue way to false Apostles, who defended an absolute necessity of *Circumcision*; to the preiudice of the liberty of the Gospell. Thus much in respect of both *Cause and Parties.*

SECT. VI.

Our 4. Subdiuision of *Active Scandall*, in respect of consequences, and effects, *A lapse into sinne, or error.*
in occasioning } *Hinderance from Grace.*

The fourth and last Subdiuision is in respect of the Consequences, and the effects of *Scandall*, whether it be an *Hinderance* of their saluation, who are already members of the Church, by prouoking them with such *Scandalous* examples, either to vse indifferent things against their consciences; and occasion them to relapse from the faith, as hath bene said: or else if it be an *hinderance* of them who are yet aliens from the couenant of grace, to set a *Scandall* and blocke against them. Which latter point of *Scandalizing*, *S. Paul* doth condemn, saying, *Giue no offence neither to the Iew, nor to the Grecian.* Whereupon, *The Apostle* (saith *McCaluin*) *Calv. Ibid.* nameth Iewes and Gentiles, teaching vs, that we are debtors vnto all sorts of men, euen to those that are *Aliens*, that we may gaine them to the faith. Thus much of *Active Scandall*.

SECT. VII.

Of the second generall member of *Scandall*, which is called *Passive*: and the diuision thereof is in respect of the *Party offended.*
 } *Matter of offence.*

The second generall member of *Scandall* is called *Passive*, when the offence is not giuen by any fault of the Speaker, or Doer, but rather taken by the sinister apprehension of the Hearer, or Interpreter, concerning some thing that is either good, or at least not euill in it selfe

selfe. Which *Passive* offence is distinguished, either in respect of the party *offended*, or else in respect of the nature of that matter, wherein the *offence* doth consist.

SECT. VIII.

Our 1. Subdivision of the *Passive Scandall* is, concerning the faults of the party *offended*, } Iudgement.
either by defect in } Affection.

Ioh. 6.

Verse 52.

The fault of the party *offended* may proceed from a double defect: one is the corruption of his iudgement, yet through a wilfull and an affected ignorance: such as was the *Scandall* taken by the *Capernaïtes*, through their carnall construction of that speech of our Saviour, saying; *Except you eate the flesh of the Sonne of man &c.* Whereat some were so greatly offended, that they refused to heare *Christ* any more: & for the which some *Disciples* also did apostatate from him. This I may call an affected ignorance, because they did not ingeniously seeke to be satisfied by any Reason; but onely in a meere stupiditye, or rather obstinate incredulity asked, *How shall he giue vs his flesh to eate?* For notwithstanding they were answered by *Christ* himselfe, that the speech was not to be taken carnally or literally, but *spiritually*; yet had they not the patience to endure the speech of *Christ*: For which cause he suffered them (wretched men that they were!) to Depart from him. Thus much of the *Scandall* proceeding from the iudgement of the Party.

1.Pet. 2.8.

The second defect proceedeth directly from the poison of a carnall affection; whether of pride (as in such as tooke offence at the pouerty of *Christ*:) or in enuy, which is called *oculus nequam*: as in him that tooke offence

offence at *Christ's* bounty, vnto whom it was said: *Is thy eye euill because mine is good?* Or lastly in malice; which is called, *Scandalum Pharisaeorum*, who took offence both at the miracles of *Christ*, imputing them to the *Prince of the Devils*: and at his doctrine, concerning whom *Christ*, (as permitting malicious men, if they needs will, to fall, sinck, and perish in their sinnes) saith in that place; *Let them alone, they are blind Leaders of the blind, and both shall fall into the Ditch.* And the truth is, that whosoever they be that are *Scandalized*, through their owne malice or wilfulnesse, *Non tam pati dici possunt, quam facere Scandalum*, that is, *They may be said more properly to do, than to suffer scandall.* Thus much of the *Scandall passive*, as it respecteth the disposition of the party *scandalized*.

SECT. IX.

Our 2. Subdiuision of *Scandall Passiue*, in respect of

the opinion of $\left\{ \begin{array}{l} \text{Indifferencie.} \\ \text{Necessitie,} \end{array} \right.$

The second respect, considerable in a *Scandall* of this kinde, doth regard the nature of the cause, whereabout it doth arise; which is sometimes about a matter indifferent. Now in such a case, questionlesse, much indulgence should be vsed towards *weake* persons, whose infirmity proceedeth onely from simple ignorance: Nor should we, (where the case stands thus) prouoke any by our example to vse any thing (although otherwise indifferent) against their consciences; because this is called a *Destroying of thy brother*. Which indulgence notwithstanding is to be allowed onely till such time, as the doctrine, concerning the indifferencie of vsing or not vsing

1. Cor. 14. 20.

the thing in question hath bene sufficiently declared: after which time, if any presumptuously perseuer, and will not be instructed, the condigne penalty which shall be thenceforth inflicted, cannot bee called *Scandalum*, sith that this doth alwaies presuppose a *meere weakenesse*, for want of due meanes of knowledge.

Aug. But if the event and consequence of the *Scandall* be not onely an offence of priuate mens consciences, but also an ouerthrow of some generall and necessarie doctrine of the Church, which tendeth to edification and saluation, then ought we to maintaine the *Tenet* of S. *Augustine*; *Præstat ut scandalum admittatur, quàm ut veritas amittatur*: meaning, that it is better the persons of some men should take offence by our Preaching and doctrine, then that the truth of God should suffer any preiudice through our regardlesse silence. And for our better warrant in so doing, S. *Paul* hath giuen vs manifest documents from his owne examples, one, in not circumcising of *Titus*, and the other, in withstanding of *Peter*.

Gal. 2.

Thus much of the *Diuisions* and *Subdiuisions* of *Scandall*; which being duely considered, will expedite all difficulties that you can obiekt in the question of *Scandall*: for out of these you may collect the true and full sence of the *Scriptures*, which you haue alleaged in your first Obiection from holy Writ; as will better appeare in our Answers and Confutations. In the meane time, leauing your Proposition as granted, according to our former limitations, we put you to the triall of your Assumption.

SECT. X.

The Generall Assumption of the Non-conformists, against our Ceremonies, because of Scandall.

<i>Their Pretences of Scandall, occasioned by our Ceremonies, are manifold, to wit; in respect of</i>	{	1 <i>Superstitious Papists.</i>
		2 <i>Prophane persons.</i>
		3 <i>Weake brethren.</i>
		4 <i>Their whole Congregations.</i>
		5 <i>Their owne unconformable Ministers.</i>
		6 <i>All sorts in general; at least by appearance of euill.</i>

Their first Obiection of Scandall, by our Ceremonies, is in respect of superstitious Papists.

The Papists will bee hardened, to see vs borrow our Ceremonies from their Religion. Abridg. Linc. pag. 49.

Our Answer.

We answer that our Rites, which haue beene purged from *Popish* superstition, are no more the *Ceremonies* of *Papists*, then our Churches are theirs (wherein notwithstanding your selues do willingly Pray, and Preach) being now conuerted from the seruice of the Romish Idoll vnto the sincere worship of God. And therefore *Papists*, by our reformation of things which they haue abused, haue as little cause to insult and boast to see our *Ceremonies* now purged from their former superstition, as they should do to see some of their Brothellers conuerted by vs vnto honesty and holinesse of life.

SECT. XI.

*Their second Obiection of Scandall by our Ceremonies,
is in respect of profane persons.*

Abridg. Linc.
Ibid.

The profane will draw Arguments from hence, to condemne all Religions.

Our Answer.

From whence, I beseech you? From the seemely apparrelling of Religion; or rather from the stripping her naked of her lawfull and accustomed attire? Nay, and you may easily coniecture whether the *profane* are more likely to draw arguments, for their neglect, or contempt of Religion and Pietie, rather from a decent uniformity in lawfull Rites; than from an horride disparity in them, through your daily dissentions. He that doubteth hereof, may as well question, whether the Saw, or the Citharen maketh the better Musick.

SECT. XII.

*Their third Obiection of Scandall, by our Ceremonies,
is in respect of the weake Brethren.*

Abridg. Linc.
pag. 49.

These cannot but be a scandall to the weake brethren, and to the wicked: to the weake brethren, by being drawn thereunto against their conscience, or else doubtingly.

Our Answer.

Math. 18.

You haue heard our answer touching the *wicked*; now heare a little concerning the *weake*. These whom *Christ* would not haue to be scandalized, hee doth point them out to be *pusilli, little ones*: meaning such as are newly wained from the world, and called to feed on the Manna of the word. And such babes in *Christ* were those

those *Profelites*, whom Saint *Paul* did so much tender in matter of *Scandall*, vntill they should become more ripe and strong in the knowledge of the mysteries of faith.

Now would we faine vnderstand, who be these *weaklings*, whom you so much respect in this Case. Are they not for the most part such, whom you haue most diligently catechized, and whom you therefore iudge to haue more vnderstanding in the mysteries of *Christ*, and knowledge in the reuealed will of God, than others? If then these, whom you thinke to be more exactly seene in all essentiall parts of Christian learning, must, concerning points of things indifferent, be counted *weake*, then do you greatly wrong your owne iudgements, by whose examples they are made *weake*. Nay euen your selues (my brethren) are become these *weake-ones*, in not being able to digest these *Ceremonies*, which, by the confession of all Diuines, are in their owne nature indifferent; though you would hardly take it well, that any should ranke you in the number of *weake ones*. Yet if you be not such, why do you make this a Reason, to moue the Church to respect, and free you from all *scandall* occasioned by *Ceremonies*? or if you be indeed *weake* persons, why exercise you your strength in nothing more, than in opposing the wisdom of the whole Church, by your most scandalous contradictions? We are perswaded, that strength of knowledge could not take any offence at matters of *Indifferencie*: And therefore, that the guilt of your *weaknesse* should cause you to seeke direction from them, ynto whom you owe your obedience.

SECT. XIII.

*Their fourth Obiection of scandall, by our Ceremonies,
is in respect of their unconformable Congrega-
tions, and Parishes.*

Abridg.

Line pag. 84.

But especially are these Ceremonies dangerous, when they shall be brought in upon Congregations, which haue once refused them; then by no reason can they be called indifferent.

Our Answer.

Your meaning is knowne, to wit, that by *Congregations* refusing them, you vnderstand particular Parishes, whereof your selues are Rectors, or Lecturers; neuer considering, that the great *Congregation*, which is the whole Church of England in her representatiue body of *Synod*, haue all (by that authoritie whereunto you are otherwise bound to obey) prescribed vnto particular Parishes and *Congregations*, the vse of these *Ceremonies*: he therefore that shall ascribe more power to particular *Congregations* for the *refusing*, than to the great assembly of the whole kingdome in imposing a determinate vse of things indifferent, may by the same wit iustifie any by-lawes deuised by honest men in particular Parishes, with *refusall* and contradiction of Parliament Lawes and Statutes, enacted by the whole kingdome, and ratified by his Maiesties Royall assent.

But seeing you are more in loue with the Lawes of a Parochiall assembly, than of a Nationall Synod, I would know (for it is materiall) by whose Suffrages and voyces you would haue *Ceremonies* approued or condemned in your *Congregations*, whether by men, or by women? If by men, of what condition must they be? whe-

whether of Gentry, or Yeomanrie, or, &c. Thinke not that I am idle in these Interrogatories, seeing that they tend to bring you to the sight of your error: which is, indeed, intollerable; for what is this else but to preferre sheepe before their Pastors? that is, ignorance before knowledge, in the policie of government of the Church: not to speake of the vnreasonablenesse of your manner of reasoning, which is *à minore ad magis affirmative*; whereby you giue vs occasion to inuert your owne Argument against you, thus; If a small Congregation may haue power to determine of the indifferencie, & cōueniencie of Ceremonies, then the constitution and ordinance of a greater Congregation, and that also by lawfull authoritie predominant (such as euery Nationall Synod is) ought much more to haue power to the same effect. Howsoeuer, when the *refusall* of your Congregation is rightly examined, it will be found, that before any voice, or Suffrage is propounded for receiuing or reiecting any of your Lawes, the Minister in the Parish will first in the Pulpit giue the definitiue sentence: Whence it will consequently follow, that each of your Congregations must, in effect, conclude from but one voice. Thus farre of the *weake*.

SECT. XIII.

Their first Obiection of scandall, against our Ceremonies, in respect of the unconformable Ministers themselves.

And as there is danger in the use of these Ceremonies in all Abridg. Congregations, so especially if they shall be brought backe againe into those, where they haue bene long out of use; and recessed by such Ministers, as are knowne to haue refused them heretofore. For where he should provide by all good meanes, that his Ministrie be not desseyed,

sed, by this meanes he shall giue euident occasion vnto his people to blame his Ministrie, and to call into question the truth of all his Doctrine.

Our Answer.

If you shall as duely discerne, as I shall truly discouer the manifold crimes, which you seeme to bewray in this one supposition, I suppose that you will be ashamed to haue published such (I shall say no more then I meane to prooue) a false, presumptuous, irreligious, partiall, and pernicious a pretence as this is.

First, I haue aduentured to call it *false*, and I thinke vpon good ground, because most of you haue once at your *Ordination* into the Priesthood, and many of you also the second time at your *Institution* into your Benefices, *subscribed* vnto the lawfulnessse of these *Ceremonies* here in question; which now vpon a pretence of strictnesse of conscience, you do so vrgently and vehemently oppugne. Consider therefore the Case, wherein you now stand, namely (for it is my charge to lay this matter home to your consciences) that you now obiekt the *fear of discrediting your Ministry*, (if after the publishing of your contrary opinion you should conforme) as the Rule of your consciences, for persisting in Non-conformity, although it be to the disturbance of the peace of the Church: And notwithstanding make it no Rule of your conscience, for practize of conformitie and continuance of the peace of the Church, to *fear the discrediting your Ministry*, by gain saying your former subscriptions. Which doth plainly argue the falsenesse of your pretence, as if it were a lesse matter of discredit to contradict the writings of your hands, than the words of your mouthes. But what talke you of *dis-*
credit

credit in such a cause as this, wherein iudicious men must needs account your reformation to be rather a redemption of a former scandall, than an introduction of a new? Thus much in shewing your pretence to bee false.

The same obiection of *discrediting your Ministry*, was likewise called *presumptuous*, because heerby you seeme to arrogate to your selues a prerogative proper to the *Apostles*; who, because they were the immediate and infallible organs and instruments of the Holy Ghost, and first Embassadours of *Christ*, for the publishing of the Gospel of saluation thorowout the world, might (if peradventure they had erred in any thing) say of themselves, as one of them did; *If we be found false witnesses,* 1. Cor. 15. *then is your faith in vaine*: euen because all the fabricke of the Church of the faithfull is built vpon the foundation of the *Apostles*, And accordingly the same *Apostle*, speaking to the same purpose, saith of himselfe, *If I build againe that which I destroyed, I make my selfe a pre-* Gal. 2. 18. *uaricator*: meaning, that he thereby should ruinate whatsoever Christian doctrine he had formerly built. But we alas, poore Battes that we are, why should we presume that the *credit* or *discredit* of the Ministry of the Gospel should relie or depend vpon vs? haue wee *seene Christ in the flesh*? or came the *word of the Ministrie* frō vs, that we should assume to your selues the Apostolical priuiledges of *not erring* in any thing? Nay, but let vs rather propound vnto our selues the example of that ingenuitie, which was most visible in Saint *Augustine*, whose *Retractions* of his owne errors wrought him no small credit throughout the Churches of *Christ*, and accordingly stronger ratification of his more constantly professed truthes.

Y

And

Rom. 3.

Orat. in
Cong. Tri-
dent.

And furthermore, why may we not, in the third place, call your former pretence (as we haue done) *irreligious*? for you must needs know, that the persisting in an error, for the preservation of your owne credit, although it be taken at the best, can be no lesse a crime than (which was condemned by the Apostle) *The doing of euill that good may come thereof*. Let vs therefore (I pray you) leaue this Antichristian piece of pollicy to that Church, which in her Councell of *Trent* (as it is to be seene in the Oration, which *Gaspar* had in the same Councell) did maintaine her sacrilegious custome of administring the *Eucharist* to the people onely in one kind; principally by this pretence, *Ne errasse videretur*, that is, *lest that she may seeme to haue erred*. This we hold to be *irreligious*.

Fourthly, there is as good reason to iudge your former position *partiall*, because if the *credit* of the Ministry must preuaile in this case, then ought you rather to yeeld vnto Conformitie, for the *credit* of the Church; than, for your owne *credite* sake, to refuse it: seeing that the estimation of some few parties, as members, must necessarily giue place to the whole body.

1. Cor. 9. 18.

The last Epithet remaineth, naming your former objection *Pernitious*; whereunto I thinke my selfe licensed by that saying of the Apostle; *Woe is mee, if I preach not the Gospel*. By which words, Saint *Paul* in his owne person denounceth a *Woe* vnto euery Minister of the Gospel, that shall put himselfe vnto *silence*.

But you are readie to regeest, that the cause of *silencing* is not in your selues, but in the Bishops that suspend and depriue you; and therefore that they, and not you, become liable to that curse. Know you well what you say; or are you desirous to delude your owne soules? for the case standeth thus: *Titus* the Bishop doth depriue
Titus,

Titius, a factious and schismaticall Minister, that he may place *Sempronius*, a peaceable & discreet mā in his stead. In this proceeding, the intendment of *Titius* is not absolutely to deprive *Titius*, as he is a Minister, but as he was factious, yet so only respectiue, that *Titius* being deprived, he may constitute *Sempronius*: For the charge of a Bishop is not determinate, to appoint this Minister; but indefinite, to ordaine a Minister: so that the course of Gods Plough is still preferred and continued. But as for *Titius*, who will rather be silenced then conform, it is euidēt, that the cause of his silencing being his owne refractarienesse, which is onely personal and proper to himselfe, and yet hath no facultie in himselfe to appoint or admit of a Successor: why therefore may not he be said to haue as properly caused the suspēcion from his Ministrie, as the Steward in the Gospel, by his iniustice did cause the losse of his office, or *Agar*, *Sarabs* made, may be saide by her contempt and contumely, to haue put her selfe out of seruice. It is onely the Iustice of the cause that maketh a Martyr: and doubles (which is a matter, that I earnestly desire you to consider) the censure of the Apostles *Woe* being so dreadfull: I ought not to esteeme any thing a iust cause, why I should wilfully incurre the censure of *Silencing* my selfe from preaching, for the which I ought not as willingly to aduenture my life.

Which Doctrine ought to seeme so much the more necessarie vnto you, for that your owne Witnesses, and such as haue bene the principall Authors of vnconformitie, *M. Beza*, and *M. Cartwright*, do notwithstanding in the point of *Surplice*, determine accordingly: They laying the waring of the *Surplice* in one ballance, (which wee may call, *non prohiberi*;) and the dutie of

Beza.

Rest of his
Replie. p. 166

1. Cor 9. 16.

Preaching in another ballance of *Præcipi*, whereof the Apostle said, that, *Necessitie* is laid vpon me, to Preach the Gospel: so that the wearing of the *Surplice* being not to be reckoned in the number of things *per se impia*, wicked in themselves; and *Preaching* being an office imposed as *necessarie*, vpon danger of that fearefull woe, haue both of them wisely resolved, that the ballance of the *necessitie* of the performance of our charge, in feeding the flocke of *Christ*, doth farre preponderate and exceede in weight the other ballance of all inconueniences, which otherwise may happen in wearing a *Surplice*.

1oh. vii.

To this purpose I would exhort you, to cast your eies vpon Saint *Peter*, in whom *Christ* would haue euery Minister to behold his owne face; vnto whom he said againe, and againe, *Simon, lovest thou me? feed my sheepe*: charging, in that one person, euery Preacher of the Gospel, that vpon all loues, which they owe vnto *Christ*, they would lose no opportunitie of feeding his flocke. Which speech of *loue* ought to make a greater impression in our hearts, than that other direfull denunciation of *woe*.

SECT. XV.

Their last Obiection, is from a pretended Apparence of Euill.

Abridg. Linc.
ibid.

1. Thess. 5. 22. *The Apostle among other his exhortations, admonisheth the Thessalonians to abstaine from all apparence of euill: meaning thereby all such Doctrines, which haue in them any colour of error; such as these Ceremonies haue because of their former abuses by Romish Papists.*

Our Answer.

The Apostle speaketh of the opinions of priuate men, which others might haue iust occasion to suspect,
euen

even because they were priuate, and peradventure had some aliance with the knowne errours of corrupt Teachers. But the doctrine of our Church, concerning *Ceremonies*, is publike, and manifested to the consciences of all men, to be most Orthodoxe and sound; purged from all the *Leauen* of that *Romish superstition*, which attributeth an efficacious sanctity to the characters of mans inuentions: So that mindes not possessed with sinister iealousie, may easily see that integrity in our Church, in respect of the spirituall purity, which *Cesar* wished to finde in his wife, in respect of the corporall, that is, *To be void, as of fault, so also of suspicion of fault.*

Contrarywise, your manner of opposition vnto the Church, by *Non-conformity*, is not onely a shew and appearance of euill; but even an apparent and publike euill it selfe, being a disobedience without ground, to that Ordinance which God hath placed ouer you; to the distracting of mens mindes, by drawing some into Schisme; as will appeare in our Confutation following.

SECT. XVI.

Our generall Confutation of their last generall Assumption, by prouing the Non-conformists guilty of many Scandals.

This point can need no great dispute, if you shall but call to minde the first distinction of *Active*, and *Passive scandal*; the *Active* being a giuing of offence, by prouoking others vnto euill; whether directly, by some euill Act; or indirectly, by an Act indifferent in it selfe: In both which the fault is to be imputed to the *Agent*. But the *Passive scandal* is a being prouoked to euill, onely by taking offence at some Act, either good, or at least

not euill in it selfe : and the fault arising from thence is proper to the party offended. And now let vs try, whether this your withstanding of the Orders and Ordinances of the Church, doth not necessarily inferre vpon you a manifold guilt of both these kinde of *scandals* against others?

SECT. XVII.

<i>The diuerse Scandals, occasioned by the Non-conformists, may be reduced unto 4. heads:</i>	{ 1 By weakning some that remaine in the Church. 2 By drining some out of the Church. 3 In hindering others from the Church. 4 By an high contempt against the Church it selfe.

The first Scandall, occasioned by the Non-conformists, is in weakning some that are yet in the Church.

Your *Actiue scandall* worketh apparently both against [*Puſillos*] the weakes; and also against [*Perfeſtos*] the stronger sort of Christians. We beginne with the weak persons; whereof some beholding your vehement opposition against the Church, stand amazed thereat, as Vulgar men vse to do, when, looking earnestly vpon the ecclipe of the Moone, they presently dreame of some change, and alteration of the season; but whether it will be for better, or for worse, they cannot prognosticate. So these *weaklings*, hearing of such differences among the Ministers of the Word, (although in matters of lesse moment) do wonder what may be the euent thereof, and thereupon become more remisse in the profession of Religion;

Religion; whilst, by your detracting from the Ordinances of the Church, many take occasion soone to neglect the outward worship of God; whereupon their inward zeale and deuotion soone cooleth, and in the end vanishesth away.

SECT. XVIII.

Their second kind of scandall is by drining some out of the Church.

The parties, which are driven out of the Church are (a word full of horror!) the *Separatists*, (that is, true *Pharises*, both in name, and pride of selfe-conceite) who hauing bene once catechized by you, that our *Ceremonies* are to be refused and *abolished*, as being *Idolatrous*; haue therefore, at the sight of your opposition, as men that behold an Earth quake, waxen giddy in their braines, knowing onely from whence, but not whither to flie. For, ypon the reason of your Refusall of our *Ceremonies*, they hold it as reasonable to refuse you; thinking it necessary to haue no communion with them, who ioyne themselves in a worship which is in any degree polluted with *Ceremonies* that are *Romishly Idolatrous*. Therefore they flie; But whence? as *Cain* did; *From the Gen. 4.*
presence of God in his Church. And whither will they then? Euen to *Amsterdam*, to seeke out a Religion they know not what; as likewise *Cain* did, into the *Land of Nod*, (which signifieth a place of *giddinesse and vexation*;) where, euen as *Cain* built new houses, they frame new Religions, which made to day, they (as little children vse to do with the Puppet-works of their owne hands) cast, and breake downe the next day following. Now if you shall aske these *Deformists*, why they breake out into *Separation*? may they not call the *Non-conformists* the first occasion

occasion thereof, think you? Thus of the *Weake*, whom your Example hath driuen out of the Church.

SECT. XIX.

*Their third Scandall is by barring and hindering
some from coming into our Church.*

How many *Papists* are they, who (I wish that daily experience could not speake in this case) being exhorted to embrace the Euangelicall truth, presently oppose as a barre, your diuisions and oppositions against our Church; being vtterly vnperswadable to enter into a Church, where all ancient Rites are professedly reiected? And this *scandall* is not new, for *Bishop Iewell* obserued in his time, that *Papists* were scandalized by such as then could not abide the *signe of the Crosse*: Vnto whom, that reuerend Father answered, in the name of the most and best Diuines; yea, and of the Church of England it selfe, *Thanking God, that the Protestants both could abide the signe of the Crosse, yea, and did also willingly and ioyfully take v p their crosse, for the glorious name of Christ.* But you oppose.

B. Iewell.
See beneath,
part. 2. chap. 2
sect. 14.

SECT. XX.

Their Reply.

Abridg Linc.
pag. 48.

Wee are not, for winning of the Papists to offend our Brethren.

Our Answer.

Although I presume you will not denie euery *Papist* (I meane especially such an one, which is misled by simple ignorance) all interest of *Brother-hood* in Christianity; yet because you vnderstand by them, whom you may not offend, such Professors who ioyne with you in a
necr

nearer propriety, and (that I may speake with *Tertullian*) *Tern. consanguinity of doctrine*; giue me but leaue to demand of you who they are, whom you, in an opposition against *Papists*, do single out for your *Brethren*? Whether such as do conforme themselues to the Ordinances of the Church; or onely them that persist in *Vnconformitie*; or both? You cannot meane the *Conformable*; for these are not offended at the vse of our *Ceremonies*, but rather at your refusall of them. And you may not appropriate the title of *Brethren* onely to *Vnconformable* persons, to alienate from your fellowship all the *Conformable*; with whom, notwithstanding your different opinion in *Ceremonies*, you do so religiously consent in all sacred acts, and essentiall offices of *Christian Brotherhood*. But if lastly, the word, *Brethren*, must imply both sorts, then ought you, as it becommeth the children of one Church, to forbear to offend such *Brethren*, which are more obsequious and dutifull to their *Mother*; rather than those, that are refractarie and disobedient. But will you heare the truth in a few words? Vpon due examination it will appeare, that you your selues (who teach and practise *Non-conformity*) are those *Brethren*, whom you are so loath should bee offended: or rather who, by your resistance against *Ecclesiasticall Orders*, do occasion an intollerable *Scandall* and *Offence* within the Church.

SECT. XXI.

Their fourth and greatest Scandall, is against the Church it selfe, especially in two kinds.

The first is Comparatiue.

In your Obiections you shewed that your care is to

Z

auoide

auoyde the offence of persons of your owne disposition, whom you call your *Brethren*; and yet do you neglect the obseruance that you owe vnto the Church. Can there be a plainer note of a distorted affection in any man, than to ward a blow, for the defence of a *Brother*; not caring, or regarding, that the same stroake must needs light vpon the head of his owne *Mother*? I shall desire you that wee may pleade this point according to the strict Law of good conscience; for so the inquitie of your practise will more plainly appeare.

Thus then. If my *Brother* be vniuſly offended, his *Scandall*, in respect of me, is onely *Passive*, that is, taken and not giuen: so that the whole fault of *Scandall*, in this case, is to be imputed vnto the sinister apprehension of my *Brother*. But if my *Mother* the Church be offended by me, in that wherein I owe obedience vnto her, the *Scandall* on my part is fully *Active*, and the whole fault is in my selfe; because heereby I, as much as lyeth in me, do hinder her fruitfulnessse and happie successse, in begetting and breeding many children vnto God. But you will say, that where some few priuate persons are like to be offended, there the Church ought, in constituting of her *Ceremonies*, to haue respect of those few, albeit the same *Orders* and *Ceremonies*, which are in their owne nature indifferent, should bee generally affected and desired of the most part. You are herein not a little deceived, as may be obserued in the Councell of the *Apostles*, which imposed vpon the Gentiles an *Abstinence from eating of meates, from strangled, and blond*: To the end that they might auoide the *Scandall* of the greater number of Iewish Proselytes, who were like to be offended at their eating of such meates, which had bene formerly forbidden by the expresse commandement of God:

God: yet the *Apostles* did not in the same Councell labour to prevent the offence, which might haue risen from a conceit of some few Gentiles, then Conuerts to the faith; who peraduenture might thinke that Christian libertie (which is a freedome, to eate of any sort of meates) was not a little impeached by that Apostolicall Canon of *Abstinence*.

Secondly, it is necessarie that a different respect be had betweene those *weake* ones, which are such *before*, and those that are *weake after* the orthodoxe and lawfull meaning of the Church, wherein we liue, be fully published, and made knowne. And by this obseruation your common obiection is easily assoyled, which is taken from the Apostle his doctrine, prohibiting Christians for a time to *Abstaine from eating of certaine meates*, Rom. 14. for feare of offence to the *Weake*. For he inioyned that *Abstinence*, in the case of Scandall of priuate men, before the doctrine of the Church had bene sufficiently proclaimed, concerning the libertie which Christians haue to eate of *All meates*: But after that the same doctrine of *Indifferency*, in eating of meates, was made publique by the Church, then to haue sought by *Abstaining*; and not eating, to auoide the offence of some, to the preiudice of Christian libertie, and to the Scandall of the Church, had bene no lesse an iniquitie, than if a man, for the preseruacion of some sicke members, should occasion the destruction of the whole bodie.

This is no new point of doctrine, but that which you might haue learned long since from *P. Martyr*, one of your own principall Witnesses; *Imò neq; semper in ipsius medijs rebus &c.* Yet we may not alwaies (saith he) yeeld Loc. com. class. 2. c. 4. p. 101. unto the *weake* in things indifferent, but onely vntill they be more perfectly taught: but when once they haue vnder-

stood, and yet still stand in doubts [*Infirmis as eorum non est ferenda.*] we may not pamper their weaknesse. So he. What then may we thinke of your weak ones, whom, notwithstanding the manifestation of the truth of the doctrine of our Church in these things, you make strong in nothing so much, as in oppugning the doctrine and peace thereof?

SECT. XXII.

*Their second kinde of Scandall against the Church,
by contemp.*

Your first *Scandall* was comparatiue, in resolving rather to offend the Church, whereby you are constituted Ministers, and wherein you haue both your *esse*, and *bene esse*, in Christianity, than to offend some few parts and members thereof. But the *Scandall*, which we now speake of, may seeme to be absolute, by a direct contempt of the Church.

SECT. XXIII.

Their Answer to the Obiection of Contempt.

M.Nie.

Non-conformity proceeding from the feare of not sinning against God, is neither Contempt nor Scandall: and therefore may be allowed fauour in the eyes of the Law.

Our Replie.

The eyes of mortall Iudges can finde no windowes, through which they may possibly look into your consciences, to discerne of what colour your *Feare* is; whether it be truly for offence against the Law of God, seeing that the Law-makers themselues, who were no other than the whole State of this Kingdome, as well Ciuill

as Ecclesiasticall persons, then religiously addicted to purge the Church of *England* from all Popish superstition, could discern no such vnlawfulness in those *Ceremonies*, as you fancie to your selues: Or else whether it be popular, for *fear* of displeasing of priuate persons; especially in Parishes where your maintenance doth arise from the voluntarie contribution of the people, who seeke to tye the tongues of their Teachers to their purs-strings: which must open and shut according to their quarterly fancies.

Howsoever; if euery pretence of Gods *fear* might challenge fauour, for transgressing of mans Law, where-vnto God himselfe exacteth obedience, euen vnder the obligation of *conscience*; then should such *Papists*, who contemne both the Lawes, and Magistracie of this Kingdome, put in their Plea for the obtaining of fauour vpon the pretence of conscience: as might likewise the *Anabaptist*, who holdeth it a matter of conscience to acknowledge no ciuill obedience. And that indeed in your vnconformity there is as ful an apparence of cōtempt of lawfull Authoritie, as may iustly deny vnto you that fauour, which you so earnestly contend for, we shall make euident in our answer to your next Argument, concerning Christian libertie; whereunto we proceed.

CHAP. VI.

SECT. I.

The Sixt generall Argument, made by the Non-conformists, against the three Ceremonies aforesaid; vpon pretence that they are against the Libertie of the Church.

M.Hy.

Maior. That which depriveth men of Christian libertie is unlawfull.

Assumption. But the imposition of these Ceremonies of Surplice, &c. doth deprive vs of Christian libertie. Ergo, they are unlawfull.

Our Answer.



E do so willingly grant your Maior, that we account it a kind of spirituall felonie to deprive the subiects of Christ his Kingdome of that libertie, which our Lord Christ hath purchased vnto all the faithfull professors of the Gospel. But we denie your Assumption.

SECT. II.

The Non-conformists generall Assumption, concerning our Ceremonies.

M.Hy.

But the imposition of these three Ceremonies, viz. Surplice, Crosse in the administration of Baptisme, and Kneeling at the receiuing of the Eucharist, do deprive vs of Christian libertie.

Our Answer.

The sinne of impeaching the libertie of Christians, being

ing so hainous a crime, you stand either chargeable to prooue this *Assumption*, or else compellable to confesse it to be no better than a false and impious Slander against the Church. Proceed therefore to your Prooves.

SECT. III.

Their Prooves.

It is our Christian libertie to use Ceremonies appointed by man, Ibid. as things indifferent: but these Ceremonies are imposed as necessarie. Therefore do they deprive us of our Christian libertie,

Our Answer, by distinction; shewing the state of the Question.

The Non-conformists themselves will acknowledge, that our question, in this dispute, is not concerning that *Christian libertie*, which the Apostle mentioneth, *Rom. 6. Rom. 6.* whereby we are freed from the rigour of the *morall Law*, Pronouncing a curse vpon all them that persist not in all the Commandements of God, to do them: nor of the *libertie* from the Iewish bondage of the *Leuiticall Law*, which the Apostles call an *importable Yoake*. But the *AA. 15.* subiect matter of this our Controuersie is a *libertie* from the necessary obseruation of such things, which are in their owne nature *indifferent*, as is implied by the Obiector himselfe.

This being the state of our Question, our Reader shall need no more, for the resolution thereof, than to know, first what it is not; & secondly what it is, that may be said to deprive a *Christian* of that *libertie*, which *Christ* by his Testament hath bequeathed vnto his Church: both which he may easily learne, by distinguishing betweene two kinds of *necessities*, which are incident vnto humane

Rom. 13.

1. Pet. 2. 13.

Ephes. 6. 1. 7.

humane precepts and ordinances, in the case of *indifference*. The one is the *necessitie of obedience* to the commandment: the other is the *necessitie of Doctrine*. The first necessity of *obedience vnto humane precepts*, in things lawfull and *indifferent*, are so farre from preiudicing our *Christian libertie*, that *Christ* himselfe hath established this *necessitie* in his Church, charging Christian *Subiects* to obey their Rulers: Children their Parents: seruants their Masters. Therefore *necessitie of obedience* cannot properly contradict our *Christian libertie*. I haue said, properly, and in it selfe; albeit accidentally, (in respect of the multitude of impositions, which may be impossible to be kept) our *Christian liberty* may be extremly wronged: but this being onely accidentally, ought rather to be called a *deprauation of Christian liberty*, than a *deprivation* thereof. Thus much of the *necessitie of obedience*.

We returne to the *Doctrinall necessitie*, which is as often as a man shall attribute vnto an *humane constitution* any of those properties which are essentiall vnto Diuine Ordinances. These properties are principally three; 1. immediatly to bind the consciences of men: 2. to be a necessary meanes to saluation: and 3. to hold it altogether ynalterable by any authoritie of man: all which points do inferre a *Doctrine* of Diuine *necessitie*; and therefore are not these (that I may so say) the *Images or superscriptions of Caesar*; but Characters of an authoritie properly belonging vnto God: and consequently all such kind of *Prescriptions*, which containe in them any opinion of *Doctrinall necessitie*, whensoever they shalbe ordained by men, although they concerne onely the outward *Ceremonies* of Gods worship, yet must wee iudge them no better than meere presumptions and preuatications against the Soueraignty of God himselfe.

This

This Doctrine Saint Peter learned, in the case of *in. Act. 10. 11. 12.* difference of meates, by that heavenly vision of the great sheete, wherein were all manner of beasts, and birds: which was interpreted by the Divine oracle that said vnto Peter, *the things which God hath purified, pollute thou not.* If *ver. 15.* therefore, when God hath signed any doctrine with a marke of Indifferency, to vse, or not to vse; man shall come and stampe vpon it his owne marke of necessity, teaching it to be *uncleane*, that it may not in any case be vsed by man, this is a plaine heresie; whereinto notwithstanding diuers false & fantastickall spirits plunged themselves, who taught, concerning such meates as were represented in that sheete, (albeit, that heavenly voyce had said to Peter, *Kill and eat*) *Touch not, taste not, han. Colos. 2. 21. dle not.* This explication thus premised, you may proceed, and shew (if you can) that any of the foresaid properties of necessity are imposed by our Church, as you haue pretended.

SECT. IIII.

The pretended proofes
of the Non-confor-
mists are taken from

1. Scriptures.
2. Reasons.

Their first Obiection from Scriptures.

The first place.

The Apostle saith, *1. Cor. 7. 35. This I speak to your profit, not that* Abridg. Linc.
I might cast a snare vpon you. Shewing that the imposition of neces. pag. 34.
sitie vpon things indifferent is a very snare of mens Consciences.

Our Answer.

When the Apostle had said, that *it is good for man not* *1. Cor. 7. 8.*
to marrie; and againe, *The unmarried careth for things* *ver. 32-38.*

A a

be

1. Cor. 7. 8.
Ver. 32. 33.

Ver. 35.

belonging to the Lord, but the married for the things of this world: lest that he might seeme thereby to inferre a generall necessitie of not marrying, he preoccupateth, saying; This I speake not to insnare you, meaning, that his intent was not to intangle mens consciences in an opinion of necessitie of single life, because God himselfe gave a libertie of marrying. For in such a case, to inioyne a necessitie, is indeed mans snare, whereby the Papists (by their Lawes of vowes vnto men burning in lusts) Stringunt, imò strangulant, do euen stifle many thousand foules.

The case of *necessitie* standing thus, I maruaile how you could apply the *snare*, mentioned by the Apostle, vnto our *Doctrine of Ceremonies*, without some twich of your owne consciences; seeing that you neuer heard this point of *necessitie* taught in our Church. Examine her Articles, reuiew her Rubricks, search her Canons, and Constitutions, and trie whether (I meane in Churches, wherein there are the like prescriptions,) either the want of a *Surplice*, or forbearing the vse of the *Signe of the Crosse*, or the not *kneeling* at the receiuing of the holy Communion, do make men transgressors of Gods Law; or deprauē the truth of Gods worship; or deprive the worshippers of grace and saluation. Nay, but (which doth make your Calumniation most apparent) shee hath plainly professed the contrary, both in iudging her owne *Ceremonies Alterable*, and in not condemning the different *Ceremonies* of other reformed Churches, as hereafter will plainly appeare.

SECT. IV.

Their second place of Scripture.

This is a special part of the libertie, which Christ hath purchased for vs by his death, and which all Christians are bound to stand for. Gal. 5. 1. Stand fast (saith the Apostle) vnto the libertie, vnto which Christ hath made vs free, and be not intangled with the yoke of bondage. Shewing, that the seruice, which we are now to do vnto God, is not mysticall, Ceremoniall, and carnall, as it was then; but plaine, and spirituall.

Abridg Line.
pag. 34.
Gal. 5. 1. &
Cor. 2. 34.

Our Answer.

The Assembly of Non-conformists, who made this Obiection from that Text of the Apostle, Gal. 5. 1, did, as it may seeme, neuer consult with the Context; both because they expound this Scripture, as spoken of all mysticall Ceremonies, which the Apostle deliuereth onely of Iewish Rites: as also for that they vnderstand those words to be spoken meereley of Ceremonies, (as if they had beene vnlawfull in themselues) which the Apostle speaketh mixtly, as implying thereby that doctrine of necessitie, which false Apostles had attributed vnto them; namely, an opinion of necessitie, whereby the whole Gospel of Christ, concerning iustification by remission of sinnes, was consequently ouerthrowne; according as the Apostle concludeth, saying; Stand in the Libertie, wherewith Christ hath made you free, &c. And againe, Be- hold, I Paul say, that if you be circumcised, Christ can profit you nothing. Why? but onely because Circumcision, being the Seale of the Covenant of the Morall Law, doth ex- act of euery one, that holdeth Circumcision necessary to saluation, an absolute performance of euery minim and ior of the same Law: therfore it followeth, whosoever wil be iustified by the Law, becometh a Debter to the whole

Gal. 5.

Ver. 2.

Law; and consequently *Christ* is become of none effect unto you.

Gal. 4.

Next concerning Iustification by the Law of the old Testament (whereof *Circumcision* was the *Seale*,) the Apostle teacheth that the difference of the Old and the New Testament, in respect of Iustification, is as much as betweene *Agar* the seruant, *ingendring vnto bondage*; and *Sarah* the Mistris and *free-woman*, that bringeth forth the heire of promise: so that whosoever will be heire of saluation, must first become a noble *Sarasin*, and not remaine a base *Agaren*, that is, he must be such an one as seeketh perfect iustification by the Gospel, which worketh obedience in loue, and not by the exact and strict Righteousnesse of the Law, which driueth men into a slavish obedience through an hellish feare.

Ca's Comment vpon this place.

This your owne Witnesses could not but vnderstand, and know, that that [*Toake*] condemned in this Scripture doth not signifie the *vse*, or yet so much as the mysticall signification of *Circumcision*, because the Apostle Saint *Paul* himselfe did circumsise *Timothy*: but by it, is vnderstood that opinion of the necessitie of this Ceremony to saluation, which the false apostles had taught among the *Galatians*; which is so vndoubtedly there condemned, that *M. Calvin* sticketh not to call them *Insol-sos Interpretes*, *Absurd*, or vnsauory *Interpreters*, who teach that the Apostle in this Epistle contendeth onely for the *Libertie of Circumcision*, in regard of the *vse*; and not rather against the necessitie of that *vse*, for the obtaining of *Iustification* and saluation thereby. Which necessitie howsoever it may be found in *Papish* doctrine of *Mysticall Rites*, yet shall you as soone prooue *Rome* to be *England*, as find the *Papish* superstition in our *English* profession, concerning the *vse of Ceremonies*.

Thirdly

Thirdly, in your obiection, you vnfoundly and vn-
 fauorily confound these two termes, *Mysticall* and *Carnall*, as though every *Mysticall Ceremonie*, were conse-
 quently *Carnall*. Know you not that the Sacraments of
 the new Testament are the most *Mysticall Ceremonies* of
 all others? neuerthelesse, none, but an vnchristian, or ra-
 ther Antichristian spirit would call them *Carnall*: For
 albeit the Iewish *Ceremonies* deserued that name, be-
 cause they signified first and primarily, outward and
carnall promises, (as the cleansings of the flesh, and the
 enioyments of earthly blessings; but remission of sins,
 and heauenly blessednesse they shadowed onely re-
 motely, and vnder a second veile) yet the Sacraments
 of the Gospell are immediate *Signes* and *Scales* of the
 spirituall things themselues, such as are remission of sins,
 redemption from death, diuell, and hell, and a full inte-
 rest in the promises of an eternall inheritance. So like-
 wise it fauoreth of the *flesh*, and not of the *Spirit*, to call
 our *Ceremonies*, to wit, *Surplice*, *Signe of the Crosse*, and
Kneeling, *Carnall*; except you can finde any *Carnality*
 in *Sanctity*, *Constancie* in the faith of *Christ*, or in religi-
 ous *Humility*, which are the immediate, and Morall *sig-
 nifications* that these three *Ceremonies* do represent.

SECT. VI.

*Their second Obiection is taken from
 Reason.*

Their first Reason.

*If these Ceremonies do not take away our Christian liberty, and Abridg. Line.
 insuare the consciences of men, by their imposition; how shall not the pag. 34.
 Popish Ceremonies be excusable and free from accusation in this
 behalf?*

Our Answer, from their owne Witnesses.

To question *How*, in this case, must needs be a note of inexcusable ignorance: for what more impardonable ignorance can there be, than not to reade that which our Church hath set downe in capitall letters, wherein she auoucheth her owne integritie, professing to vse but a few Ceremonies, and those also without opinion of *Necessity*: and not this onely, but furthermore doth often condemne the Church of *Rome*, for infringing of *Christian liberty*, by her Ceremoniall constitutions, both in respect of the *nature*, and *number* of her *Rites*. First, I say, in regard of their *Nature*, by attributing vnto them such an opinion of *Necessity*, which taketh away all *Indifferencie*, which is done as well by holding and exercising them as necessarie meanes of attaining vnto eternall life; as also by placing in them the chiefeft and most essentiall part of Gods worship.

Cal. Inst. l. 4.
ca. 10. num. 1.

Secondly, in respect of their *number* and *multitude*, which is become *importable*. These two exceptions against the Church of *Rome*, which we haue onely pointed at, are particularly and largely acknowledged and set downe by that golden quill of *M. Caluin*, throughout his fourth booke of *Institutions*, cap. 10. where he inueigheth against (as he calleth it) [*Barbarum imperium*] the *Barbarous Thraldome* of *Popish Ceremonies*: But why? Euen because (if we respect the nature of them) they affirme (saith he) their Lawes to be spirituall, and properly belonging vnto the soule, and necessarie for eternall life, whereby the Kingdome of *Christ* is inuaded, and *Christian liberty* of mens consciences is altogether ouerthrowne: seeing that they seeke iustification and saluation in their owne obseruations, wherein they place [*ipsissimum Dei cultum, ut ita loquar, in ipsis contineri*:] the summe of
all

Calu. ibid.
Num. 9.

all Religion and piety (meaning the essentiall worship of God,) and subiect the true worship of God to their owne comments and deuices; vnto the obseruation whereof they do binde the consciences of men [*præcisâ necessitate*] by a strict necessity. So he.

Wherein there is nothing spoken, which the examples of Romish doctrine doth not confirme; whereby they Pharisaically make voyde the precepts of God, by the Traditions of men, which was condemned by Christ; and that so expressly, that *M. Caluin* durst againe assume, saying, *Vicerint sancti, si quoniam modo ab hac Christi accusatione purgare se poterant*, that is, we are ready to yeeld them the victorie, if by any meanes they shall be able to free themselves from this accusation of Christ: but what excuse can they make, seeing that first it is held with them a wickednesse, infinitely more heynous, to omit their auricular confession, once within the yeare, than to haue liued impiouly all the yeare long: secondly, to infect their tongues with the least taste of any flesh upon one Friday; than to haue defiled their bodies with filthie and fleshly fornications from day to day: thirdly, to put their hands to worke on any day, that is dedicated to their owne deuised Saints; than to haue exercised their whole bodies in all facinorous and mischieuous acts: fourthly, for a Priest to match himselfe in marriage with one wife; than to wallow in a thousand adulteries: fifthly, to breake their vow of pilgrimage; than to falsifie their faith in their promises: sixthly, not to be somewhat superfluous in bestowing excessive costs, for the prodigious and unprofitable gawdines of their Churches; than to be wanting in contribution to the reliefe of the poore in their extreme necessities: seventhly, to passe by an Image, without reuerence to it; than to reuile all sorts of men with all contumely and reproach: eighthly, to omit the muttering with themselves in
their

Ibid. num. 10.

their Mattens some certaine houres, many words without understanding; than neuer to conceiue a lawfull prayer with their understanding. So M. Caluin. And what is it, if this be not to preferre the Tradigions of men, before the commandements of God?

Calu. ibid.
Num. 2.

ibid. num. 11.
& 13.

Furthermore, concerning the matter of Popish Ceremonies, he addeth as followeth; *As very many of their Ceremonies cannot easily, so all of them, if they be congested together, cannot possibly be obserued, so huge is the heape of them: how therefore shall not the minds of men be extremely scortched with anxietie and terror by this difficultie; yea, impossibilitie of keeping such ordinances, wherewith their consciences are by them so fettered? He proceedeth, Such, and so infinite is the multitude of these Ceremonies, that we may truely say, that they haue brought a Iudaisme into the Church of God. For if Augustine could complaine in his daies, that the Church of God was so pressed with the burthen of Ceremonies, that the state of the Iewes might seeme to be more tollerable; what complaints would that holy man haue made, if he had liued in our times, to see the seruitude which we behold at this day, seeing that the Ceremonies are now ten-fold more for number, and euery iot of them is more strictly and rigourously exacted by an hundred-fold?*

Here, here is matter for your pens to worke vpon, and to inueigh against this so outrageous a tyrannie of Antichrist, by your many *V's*: and not to take part with Pharises, in complaining against the true Disciples of Christ, for the vse of Three guiltlesse Ceremonies (as it were, for onely plucking of the Eares of Corne) and coupling together things, which are as different in nature, as in number from the Romish Rites: For as there is no great multitude in the number of Three, so in these our
Three,

Three, none of vs did euer place any essentiall worship of God; or power of Iustification; or religious pietie and sanctification; or do, in our estimation, preferre them before; yea, or do so much as equall them with any Ordinance of Gods; or finally yeeld vnto them any other vse than a religious *Decorum*, and godly *signification*. Now then, for any to complain (as one of you haue done) that *The burdens laid upon you by our Church are more grieuous than your fore-fathers were able to beare;* ^{M.Hy. That} is 19. but an argumēt that he can hardly point out his *Father*, that doth not know his owne *Mother*: for if he acknowledged himselfe a true childe of our Church, he would not cast such a slander of oppressing Gods worshippers with *Burthens*, which I am sure his *Fathers* haue, and now the most learned and discrete among his *Brethren* do beare with better consciences, than he can forbear them. Thus much of their first Reason.

SECT. VII.

Their second Reason, why these Ceremonies preiudice our Christian liberty, is taken from a pretence, that they are imposed with an opinion of binding mens consciences.

We haue nothing, as yet, to settle our doubtfull consciences upon, but these two points, which are also in some doubt, that Magistrates authority binds conscience; and that the Rites imposed are indifferent. But our Diuines teach vs, that Humane Lawes do not bind mens consciences; and that men do not incurre the guilt of eternal damnation, but onely by violating the Lawes of God. ^{M.Nie.}

Our Answer.

If you had vnderstood those *your Diuines* aright, you would haue distinguished betweene the *manner*, and

measure of binding of conscience; where, by [manner] is meant the authoritie of Binding; and by [measure] the limits of this obligation of conscience. Let vs begin with the Manner, which is the authoritie of immediatly binding the conscience of man, so; as to make his transgression damnable before God: which authority proceedeth onely from him, who can first prohibite the internall acts of mans minde, as being able to discern the thoughts of mans heart, as it is written, It is the Lord that shall manifest the secrets of the hearts of men. And who, knowing mans thoughts, can secondly iudge according to mans conscience? To wit, God onely, concerning whom Saint Paul saith, Their conscience bearing them witnesse, and their thoughts accusing or excusing in that day, when God shall iudge the secrets of men. And thirdly who, iudging mens thoughts, can accordingly render punishment, or reward euerlastingly; an act likewise proper to God, as S. James teacheth: There is one Lawgiuer, who is able to destroy and saue. But the Lawes of men are said to bind mens consciences, not immediatly, but as it were reflectiuelly, by way of consequence, that is, by vertue of the Supremacie of God, that commandeth obedience to the iust lawes of men.

All this seemeth to be grounded vpon that Apostolicall doctrine that saith; Let euery soule be subiect to the higher powers, for the powers that are, are ordained of God. Where we first obserue, that Magistracie is Gods Ordinance, whereof he further saith, It is necessarie that you be subiect; whereby there is imposed vpon subiects that necessitie of obedience, whereof we spake; which notwithstanding no way derogateth from the libertie of doctrine. Thirdly, the same Apostle maketh this necessitie fast by a bond of conscience, saying, that We must be

be obedient for conscience sake. How? as if the obligation of conscience, in obeying man, were immediatly tyed vnto man? No, but vnto God: and therefore that obedience vnto Magistrates is there expressed, because that *Magistracie* is *θεταρχία*, the Ordinance of God. And lastly, concerning Gods punishment, he addeth, *They that resist shall receiue condemnation*; thereby impu- ver. 2.ting a guilt of damnation vpon all wilfull and contemptuous disobedience.

We may not therefore confound the distinct Courts & Jurisdictions, one whereof is Gods, and the other is Mans; The first being spirituall and inuisible; the second onely ciuill and sensible: But rather ought we to acknowledge the *Act of binding mens consciences*, which is spirituall and inuisible, to be properly belonging vnto *Forum cali*, God iudging according to the inward transgression of mans heart; but not vnto *forum soli*, wherein man hath power, as to punish, so to iudge directly onely the outward Acts of men. It is God therefore, and not man, that properly and directly bindeth the conscience of Man.

SECT. VIII.

Our second Answer, is by confuting the Non-conformists owne Obiection, from their owne witnesses.

Our Diuines (say you) teach, that Humane Lawes binde not the consciences of men. Where by [Our Diuines] you vnderstand such Doctors of our Church, who condemne your Non-conformity: as though all other Diuines, whom you vsually produce in fauour of your cause, were contrarily-minded: Among whom, one

catechising you in the duty of obedience vnto the Politicall lawes of men, telleth you, that *Such politicke precepts of Magistrates, and other Gouernours (meaning of Parents, and Masters) do bind the consciences of men; that is, (saith he) we must necessarily performe them, neither can they be neglected without offence vnto God: we are bound to obserue them, euen without the cause of scandall, as for example; To carry Armes is not a worship of God in it selfe, but it is made a worship of God accidentally, when the Magistrate shall command vs to carrie Armes, because that obedience due to the Magistrate is the worship of God.*

Vrinius Cat.
Tract. de
Tradit. p. 735

Another to the same purpose instructeth you, that *The conscience of a Christian, knowing that Magistracie is the Ordinance of God, doth willingly yeeld obedience. This cause (saith he) moueth godly men to obey the Lawes of Magistrates, euen then, when they haue power to deceiue them, and to transgresse without punishment: and this is the difference betweene the godly and wicked; the one obeyeth for feare of punishment, the other doth it in conscience. A third will reueale his iudgement, in the Section following.*

Mucolus loc.
com. Tract.
de Magistra.
pag. 618.

SECT. IX.

Our third point, in answering, is to shew that Ecclesiasticall Lawes haue no lesse force in the case of Conscience, than haue the Politique.

Your former Witnesses, although they attribute to the Politique Lawes a power of *binding mens consciences*, yet do they deny the same to the Ordinances which are of Ecclesiasticall cognizance: Among others, *P. Martyr* affirmeth; *Ecclesiastica non obstringunt conscientias, si remoneatur contemptus & scandalum, nè aut tu-*

Loc. Com.
Tract. de
Tradit. pag.
771.

more

more animi, & de industria constituta rescindamus, aut tur-
bemus communem pacem Ecclesia. --- *As preceptis ciui-*
libus iubemur parere, non tantum propter iram, sed etiam
propter conscientiam, nec alienam, sed nostram. So hee. ^{whereof} *Vrsinus* induceth to giue vs a reason, saying, ^{Vrsinus in}
Nam violatione legum Ecclesiasticarum sine scandalo non ^{the place a-}
violatur prima tabula decalogi, cui seruire debent; at vio- ^{bene cited.}
latione legum politicarum etiam extra scandalum violatur
secunda tabula, quia vel reipub. aliquid detrahitur, & soci-
etas politica leditur, vel aliqua ledendi occasio praeberetur.

But can this reason satisfie any reasonable man,
thinke you? as though that diuine authoritie, which, in
the behalfe of obedience vnto politique *Magistrats*, saith
vnto subiects, *Let euery soule be subiect to the higher pow-*
ers; and to seruants, Obey them that are your bodily ma- ^{Rom. 13.}
sters; and to children, Obey your parents in the Lord: the ^{Eph. 6.}
same doth not likewise charge and command people,
concerning their spirituall parents and *Gouernors*, say-
ing, *Obey them that are set ouer you, for they watch, as those* ^{Heb. 13. 13.}
who must giue account for your soules. Now, the com-
mandement of obeying, proceeding equally, in both, from
the same diuine authoritie; it must needs follow, that
the obligation and bonds of Obeying, in both, is of equall
necessitie, to charge vs as well to preferue the peace of
the Church, as of the common-wealth.

For is there not in the Church a *Societie*? and is not
also a breach of the vniforme concord and peace of the
same *Societie*, an vn sufferable iniurie and mischief; as
wherby *Aliquid Reip. Christianae detrahitur, & ipsa Socie-*
tas Ecclesiastica leditur? &c. And therefore how shall not
this be a violation of the second table, as well as the like
transgression against lawes politique? But I need not
use much arguing, to confute the former opinion. 1. be-

cause the opinion it selfe is not common: 2. because it can haue no place in our Church, wherein our gracious Soueraigne Lord and King hath set his Royall stampe vpon our *Constitutions* and *Ceremonies*, by his Maiesties politike authoritie. And lastly, because the light of Scripture is evidently against it; especially in diuers Apostolicall Constitutions, whereof some were *Ceremoniall*, and yet challenged obedience in their times. Thus much of the manner of obliging mans conscience. We proceed to the measure.

SECT. X.

Our fourth point, in answering, is to expresse how farre humane Lawes do bind mens consciences; and whether all iust Lawes do not bind them against Scandall and contempt of authoritie, as the measure of Obedience.

It is not onely the vniforme iudgement of the Authors aboue mentioned, but also the vniuersal consent of all diuines that write of this argument, that al persons are bound in conscience to performe obedience as wel to Governors Ecclesiastical, as vnto Ciuill, so farre as to auoid all Scandall and contempt against their lawfull precepts and Ordinances: so that to suppose an Aduersary in this case, were but to fight with a shadow. This therefore being but a measure of the bond of Conscience, I proceed to inquire wherein the transgression of conscience, by Scandall and contempt, concerning matters indifferent, doth principally consist.

SECT. XI.

The Objection of the Non-conformists.

*If a bare omission of a Rite were a contempt, then all that use bow-
ling, which the Lawe disalloweth, and do not weare Caps, and such
habits, as the Statutes inioyne, should be contempters.* M.Nic.

Our Answer.

This point, concerning the *measure* of that obligation of conscience, in the question of due obedience, requireth a more exact and accurate discussion, because this Case is variously disputed off in the Schooles.

Some take their measure from the will of the Law-giuer: conceiuing, that the conscience of the *Subject* is then bound to obedience, whensoever the lawfull Go-uernour doth impose any Law, with an intention, that men should make conscience of his command.

Some fetch the measure of Obligation from the weight and necessitie of the matter that is imposed; which although sometimes it be light in it selfe, yet by reason of some circumstance may become weightie and necessary enough, to challenge performance.

Other-some take their line and measure both from the ponderousnesse of the matter, and also from the will and intention of the Law-giuer and Commander, whensoever he purposeth to prescribe any thing vnder that bond of conscience, which God exacteth, in charging men to obey those that are in authoritie. Which purpose of the Law-giuer some vse to discern by the tenure of the Law and Statute; if it be deliuered in such termes, which may seeme deeply to charge men to performe their obedience.

But

But some collect the same intention of the Law-giver from the punishment, which by the same Law shall be inflicted vpon persons offending: which if it bee but pecuniarie, and of smaller value, then they iudge mens conscience, in such a case, bound only to the payment of that mulct whensoever it is exacted.

By this last consideration, you may perceiue that your former obiection from *Bowles*, wanteth a *Byas* to bring it to the marke. For the *Statute-Lawes*, which prescribe pecuniarie punishments against *Bowling*, lest it should hinder more warlike exercises, (as shooting) appointeth *wearing of Caps*, for the maintenance of some priuate Trades-men, &c. they, holding the mulct of money to be a compensation for the offences, are satisfied thereby; and do not account these commissions, or omissions, to be contempts, which can little aduantage you, but doth rather strongly condemne you. For the omissions of a professed *Non-conformist* proceed from an opinion, that he ought to disobey in this case; and therefore is, in the censure of the Church, a professed contemner: vpon whom the Lawes of the land haue therefore imposed not a pecuniarie mulct, but a flat deprivation of his Benefice, and Ministeriall function. In case that the punishment inioyned be very grieuous: as for example; imprisonment, banishment, losse of office and estate, deprivation, degradation, or such like extremities, these are held to be sufficient tokens, that the intention of the *Magistrate*, in giuing of his Law, was to exact of his *subiects* obedience, by vertue of that Law of God, and to charge them with dutifull subiection in all lawfull commands.

And thus you your selues appeare guiltie of a kind of *Contempt*, not for some few omissions of these *Ceremonies*,

nies, which are not liable to so great censures, but for your continuall refusall, whereupon no lesse than *deprination* doth ensue. For although the greatest contempt be, *Nolle obedire Superiori*; yet are there other properties of disobedience, which do necessarily inferre an high degree of contempt, as namely, when any seeketh, by many acts, to expresse in himselfe, and to ingender in others a viler estimation, either of the person that doth lawfully command, or of the thing that is accordingly commanded, than they do deserue: in which case we may reckon any outward Act, whereby it shall be knowne, that the doer must needs either incurre the displeasure of his Gouvernour; or else, so much as in him lyeth, disturbe the peace of the Church.

In all this, that hath bene deliuered, I take not vpon me to speake so definitiuely, as to preiudice the iudgement of Others, but to shew what seemeth vnto me most probable: much lesse, to confute the opinion of them, that thinke, that the transgression of some penall Statutes of lesse moment doth not make the conscience of the Actor guilty of sinne; but that (if it be without *Scandall*, or *Contempt*) it may haue compensation, by the penalty which shalbe imposed.

Which doctrine, the Romish Schoole it selfe will acknowledge, first in Lawes, which are *pure penales*, whereof the *Iesuit Vasquez* confesseth: That they, by the tenure of writing, neither forbid, nor command; but onely set downe a punishment, either against them that shall do, or else against them that shall omit to do according to this forme. He that shall commit this, or that, let him haue this or that punishment: and therefore these kind of Lawes bind men (not vnto guilt of sinne, but) onely vnto the penalty: — as for example, in that Law against him that shall breake prison, he is chargeable onely to vndergoe the punishment.

Vasquez Ies.
In 2. 1. Th. 6.
Tom. 2. disp.
159. cap. 2.
pag. 100.

Nauarr.
Manuale. c.
23. pag. 655.

ment. This boldeth in other acts, which are not expressly forbid in other Lawes. So he. Secondly Nauarre, Felinus, and some others, go further, holding that Penall Lawes do not bind beyond the intention of the Law-maker.

All which notwithstanding, there is no place of refuge or defence, for your manner of opposition, seeing that the intention of the Law-maker, in ordaining of our Ceremonies, proceeded from the zeale of Conformitie; the punishment imposed is, in the end, *deprivation*, or *degradation*; and your owne guilt, by your continuall refusal, can be, in the eyes of the Gouvernours, no better than *contempt*. Which most of your selues might more easily discern, if you would but acknowledge (which the pens, and tongues of all men do confesse) that there is the same obligation of conscience, by the Law of God, concerning your obedience to the lawfull orders of the Church, established by the King & whole Estate; as there can be of your owne *wiues, children, or seruants* vnto your selues. In all which kind of relations a bare omission may proceed frō men of awfull affections, such as, if they knew that their Superiours should vnderstand of their errors, and be greatly displeased thereat, would readily recall themselues: whereas the other omission, which is done by wilfull opposition, must necessarily argue a contemner of the Commander, and inferre a destruction of the Law and Command.

SECT. XII.

Our generall confutation of the Non-conformists former generall Argument, which was taken from the pretence of Christian Libertie.

Our Reasons, to prooue our Church free from impairing Christian Libertie, by her pre-
scriptions, are taken frō

1. The acknowledgement of the Non-conformists owne witnesses.
2. The publike profession of the Church, in this behalfe.
3. The contrary practise of the Non-conformists; whereby Christian Libertie is indeed superstitiously infringed.

Our first Confutation, from the acknowledgement of their owne witnesses.

That the Doctrinall opinion, concerning Ceremonies, is the onely proper cause of depriving Christians of that Libertie in question, which Christ commended to his Church, in respect of things indifferent, is a point of learning commonly professed by your owne Witnesses: amongst whom *Daneus*, expressing the diuers properties of the opinion of necessitie, whereby Christian Libertie is dissolued, reduceth them into these foure. 1. opinion of placing in humane Ceremonies a Law of necessitie to salvation: 2. a necessitie of sanctity: 3. of merit: 4. to make them necessarie parts of Gods worship. Chemnissus compriseth all in two words; *Opinio necessitatis tollit libertatem*: The opinion of necessity doth deprive the Church of Liberty. Master Calvin explaineth the point to the full, shewing

Flag. Tract.
de Doctr.
Eccle.
Exam. part 2.
pag 43.

last. l. 4. c. 10.
§. 4. especial-
ly num. 7.

that it is not the necessitie of obedience to mans commandment; but an opinion of the necessitie of the commandment of man, that annulleth our libertie. A man (saith Calvin) is commanded to abstaine from meates, 1. Cor. 10. 28. where albeit God commandeth him to abstaine in things indifferent, in respect of Scandall; yet doth not man thereby lose the libertie of conscience, because his own conscience hath respect vnto God, (viz. by beleeuing that the meat is in nature indifferent, and may in due time be lawfully eaten) but his abstinence hath respect vnto the Conscience of another, that he be not offended, who thinketh such eating unlawfull. And throughout the whole Treatise he sheweth, that To make such Traditions necessary to eternall life, and to place in them the iustice of remission of sinnes, and the summe of all religion and pietie, is to inuade the Kingdome of Christ, by whom we haue libertie of conscience, in things indifferent.

All which doth euidently shew, that Christian libertie doth not consist in the vse, or dis-vse of things indifferent; but in an opinion of the necessitie of vsing, or not vsing them. Which point may be yet furthermore most plainly demonstrated, thus. In the case of Scandall, where, by the doctrine of the Apostle, I am bound in conscience to abstaine from eating certaine meates, for feare of offending a weake Christian; my conscience notwithstanding is free, in regard of my opinion, to beleue that the meate, which I abstaine from, may be eaten, or not eaten in due time, and place.

SECT. XIII.

Our second Reason of Confutation, from the profession of our Church.

Hearken, I pray you, vnto the publike profession of our Church, whereby, albeit shee challenge
a ne-

a necessarie obedience to her command, yet doth she not command or teach any vse of these Ceremonies, in any opinion of *necessitie* thereof, but saith plainly, *These Ceremonies are retained for Discipline and Order,* Communion book before the Service. *which vpon iust causes may be altered and changed; and are not to be esteemed equall with Gods Law.* What then needeth this lowd clamour, or rather lewd slander, which some blush not to cast vpon her, imputing vnto her no lesse a crime, than the bereauing them of their *Christian Libertie*? by whom notwithstanding they themselues do at this day enioy all the spirituall freedome, and happy interest that they haue in *Christ*.

SECT. XIII.

Our last Proofo, (or rather Reproofo) against the Non-conformists, shewing that they by their manner of refusing these Ceremonies, haue superstitiously withstood that Christian liberty, which they would seeme to defend.

Christian libertie (as hath bene alreadie proued and acknowledged) is properly impeached by a *Doctrinall necessitie*; namely, by teaching men to beleue some thing to be necessarie in it selfe, which *Christ* by the power of his new Testament hath left to his Church, as free and indifferent. Which kind of doctrine our Church condemneth, as false and superstitious. And this *Superstition* is two-fold; the one is affirmatiue, the other negatiue. *Affirmatiue* superstition is to affirme the vse of any thing, that is indifferent, to be of absolute necessitie; as without which the faith of *Christianitie*, or the true worship of God, cannot possibly consist. Of which kinde we haue had many examples in *Poperie*. See above sect. 4.

The *Negative* Superstition is to deny the lawfull vse of any thing, which *Christ* hath left free: with which kind of Superstition, not onely *Papists*, but also many ancient *Heretikes* haue bene dangerously infected; the *Marcionites* teaching that it is not lawfull for any man to marrie; the *Discealceati*, to weare shoes; the *Tatiani*, to eate flesh; the *Seueriani*, to drinke wine. And that there is a *Negative Superstition*, it is euident, by an heresie that had taken roote in the verie infancie of the Church, teaching concerning meates, and other indifferent things, and saying, *Eate not, touch not, handle not.*

Col. 1. 21.

Now your *Negative Superstition*, in opposing against those *Ceremonies*, doth bewray it selfe by your doctrinall opinion, saying (for example) *Weare not a linnen Surplice*; and that by two degrees. The first is an opinion of the vnholinesse and pollution in it, because (as you say) *it hath bene abused by the Papists in their Idolatrous Masse.* This opinion I iudge to be notoriously superstitious; and so it seemeth to be acknowledged by *M. Iewel*, who (speaking of the *Surplice*) doth iudicially account it to be an equall errour, *To commend any apparel as holy, and to condemne it, as unholy*: the *Papists* are in the first extremitie, and you in the other. Which *Negative Superstition* is flatly condemned by that saying of Saint Paul; *An Idoll is nothing*, that is, (as *M. Beza* confesseth) *It hath no power to unhallow any thing that was offered vnto it*; Which is apparent by the conclusion of the same Apostle, where (excepting the case of *Scandall*, as it then stood) he did teach, that men might eate of the *Idolothytes*, or meates sacrificed to *Idols*, making no question, for conscience sake.

See above chap. 4.

See after, part. 2. ch. 1. sect. 8.

Iewel Defen. Apol. part. 3. pag. 325.

1. Cor. 8. 4. Beza vpon this place.

The second degree of your *Negative Superstition*, is seene in your other opinion, which you alleage for refusing

fusing of it; euen because it is prescribed vnto you, in Gods worship, in a necessitie of obedience. Which is a plaine ouerthrow of *Christian libertie*, by taking away from the Church that authoritie of ordaining *Ceremonies*, and prescribing obedience thereunto; which, by the practise of the Vniuersall Church of *Christ*, from the daies of the Apostles, vnto these latter times, was neuer questioned by any Orthodoxe; yea, or Hereticke, excepting onely the *Acephalists*: and is, at this day, condemned by *M. Calvin*, and all other Diuines of sound iudgement.

But we were to proue this kinde of *Negative* opposition vnto *Ceremonies* to be superstitious, and to bring in with it a doctrine of seruitude vpon the Church, by the confession of their owne *Witnesses*. If this were not a *Superstition*, *M. Calvin* could not haue warned Christian Churches, as he hath done, to take heed, lest in opposing of *Ceremonies*, they be not too superstitious. Nor could *P. Martyr* haue concluded, that To thinke that that See above, cap. 4. sect. 29. (speaking of the *Surplice*) which hath bene vsed in *Poperie*, may not be vsed of vs, is to oppresse the Church with too much seruitude. This, I thought fit in this place onely to point at, that my Reader may discern, that our Church is not so *Superstitious*, in her prescribing of *Ceremonies*, as the *Non-conformists* are superstitious, in opposing against them; as will furthermore appeare in full view, by our Answer to your particular Accusations against the *Surplice*, and the rest, whereunto we instantly descend.



A PARTICULAR DEFENCE OF THE INNOCENCIE
of the Three Ceremonies, viz. *Surplice*, *Crosse*
after Baptisme, and *Kneeling* at the receiuing of
the holy Communion: in opposition to All
the Particular Accusations made
by the Non-conformists.
against them.

CHAP. I.

I. Of the Surplice.

SECT. I.

*The first Accusation of the Non conformists, is in
respect of the distinction of Habite.*

*In appointing any sowerall apparell vnto Ministers, there is some
Castw. in the rest of his 2. injury done vnto them: For Bucer professeth, that in all the Churches where he had bene Teacher, he tooke order that no speciall apparell might be prescribed for the Ministers to weare.*

*Reply p. 249.
& Abndg.
Linc. p. 54.*

Our Answer.

1. Pet. 3.



ALTHOUGH, as in women, the best ornament is (as S. Peter teacheth) *their holy conuersation of life, and meeknesse of spirit, in the hidden man of their hearts*; yet the fashion of a long gowne is to be thought requisite,

requisite for the distinction of sexe: So albeit the Ministers ought to be chiefly discerned from others by the excellencie of the outward vertues of *Gravitie, Sobernesse, Tr. 1.* *Charitie, Patience &c.* (which S. Paul commendeth as the best characters of their conuersation) notwithstanding the difference of outward garments cannot but be held conuenient, for the distinguishing of them from Laicks, in the discharge of their function, especially in the daies of peace, and (which the primitiue times of the Church did not enioy) full libertie of their Ministerie, euen by that Rule of *Decencie*: which seeing *M. Beza* himselfe allowed, for distinguishing of the orders of Citizens, and *Epist. 12. pag. 106.* of (meaning the Ministeriall) functions in a Ciuill course, we may with as good reason require in the office of Preaching, administering the Sacraments, and other Ecclesiasticall duties.

For if it be conuenient to distinguish Ministers of the Word and Sacraments from Trades-men and Mechanicall persons, in respect of their spirituall functions: then doubtlesse ought they especially to be distinguished at that time, when they are to discharge and execute their functions. To defend the contrarie, would make no better congruitie, than if one should affirme, that a Iudge ought to be discerned from others, by his Scarlet, or Purple Robes, whilest he is walking in the Streete and Market, but not when he is sitting on the Bench. But remember (I pray you) that in the daies of Antiquitie, *Tert. de pallio.* Christian Profelytes did distinguish themselves from Romane Pagans, by casting away their Gownes, and wearing of Cloakes, albeit they were twitted by the profane Heathen for so doing, with the taunt of *ἵπποιοι ἱσθηδὸν*. You therefore do not a little *iniurie* to our Church, by exclaiming against her, and terming this

to be an *iniurie vnto Ministers*, to be distinguished in outward habite from persons of different callings. But it is no strange thing to heare froward children crying out against their Mothers, onely because, forsooth, they may not haue their wils, especially for wearing of what fashion of apparell, and when they list.

As for your terming it, *A taking of order*, that no Minister should weare distinct apparell; we answer, that Order (as Gods cognizance) is made discernable and visible by *Distinction*, and not by confusion. But you object against vs the testimonie of *M. Bucer*. I cannot well perceiue with what confidence you could beginne with this Authour, with whom (I am sure) you would be loath to conclude and make an end. For that reuerend Diuine, although he would not admit the distinction of apparell, in the *Germane Churches*; for causes best knowne vnto himselfe; and wished them also remoued out of our English: yet was that rather in a desire, to procure quiet vnto some scrupulous persons, than that he held either *Distinction* of Ministeriall apparell, or this kinde of distinction, by the vse of a *Surplice*, to be vnlawfull in it selfe. *Velimus, nolimus &c.* For, *whether we will or no* (saith *M. Bucer*) we must confesse, that distinction of apparell is, among men that are well conditioned, a cause of giuing vnto *Magistrates* singular reuerence. [*Quid iam obstat?*] And what may hinder, that there be not the like distinction in the *Ministerie of Religion*? How do you now like the iudgement of *Bucer*, who, the more iudicious he is, the more powerfull he ought to be in satisfying of the most Obiections that you vse against the *Surplice*, which he hath done verie exactly, as we shall haue often occasion to demonstrate. But concerning the point now in question, it would be expence of time to vse more words

M. Bucer.
tract. de sacris
vestibus, pag.
709.

words, in answering an Obiection, whereof the custome, almost of all Christendomes; the ordinarie practise euen of you the Non-conformists; yea, and (*Distinction* being the mother of *Decencie*) common sense it selfe, may be an ample confutation? Thus much of the lawfulnessse of *Distinct apparell*, in respect of the person.

SECT. II.

Their second Accusation, against the Surplice, is in respect of the Office, whereunto it is applyed.

The Ministeriall habite ought to be free, and not appropriated M. Hy. and vnto Gods worship, but such as may be well vsed in Ciuill and com. others. mon use.

Our Answer.

May it be held a *Decorum* (as I haue said) in Iudges, to be discerned from others, whilst they are in the place of Iudicature, by both the colour, and fashion of their Attire, and must it now be accounted a matter of mockerie in *Ministers*, to haue apparell appropriated vnto their Administrations? Shall we heare, concerning married parties, of *wedding garments*; and yet shall we not endure to see any worshipping apparell on the persons that attend vpon Gods seruice? But I need not to instruct you, in this point, who are able to teach others by your own examples, as namely, in *Holy daies, Churches, Communion-cups, Table-couerings, Pulpit-cloathes*, and other like Ornaments and Instruments belonging to holy worship: which you your selues do apply particularly vnto the solemn seruice of God.

Now if the *Appropriation of Vestments vnto Tables, and Pulpits &c.* which are but *inanimata instrumenta*,

See above
sect. 2.

be iustificable in *Churches*; doubtlesse the proper and peculiar application of a Vesture vnto the *Minister*, a liuing Organ in Gods seruice, and a person diuinely called to that sacred function, consecrated to the same worship, cannot be iustly condemned. Thus much of *Vesture* in generall; which will be further confirmed in the Sections following. I will onely put you in remembrance of the last saying of *M. Bucer*, *If distinct apparell may be vsed of Magistrates, why not of Ministers?*

SECT. III.

Their third Accusation against the Surplice, is in respect of the colour, and matter.

M. Hy.

White linnen, for Ministeriall apparell, was not anciently vsed in the Primitiue Church. M. Hooker will not maintaine out of Hierome, and Chrysostome (which were about 400. yeares after the birth of Christ) that any such Attire was seuerall to this purpose, that is, for sacred vse, and diuine seruice.

Our Answer.

Yet *M. Hooker* holdeth the distinct vse of *Ministeriall Apparell*, mentioned by *Chrysostome* and *Ierome*, to be probable. And what maruell though he would not stand upon it, especially against you, who vse as easily to reiect the Testimonies of *Fathers*, as you can hardly obiect them? For it must be confessed, in the matter that we haue in hand, concerning *white Vestments*, that they did anciently belong vnto Ministers, in the time of their Functions, euen by the Testimonies of *Hierome* and *Chrysostome*: except you will take exceptions against your owne Witnesse; amongst whom *Zepperus* hath these words. *Chrysostome*, speaking of the Ministers, saith; *This is your dignitie, your stay, your Crowne, not that*

Zepper. de
polit. Ecl. l. 1.
cap. 14. quoting
Chryso.
Hom. 83. in
Mat. & Hier.
1. con. Pelag.

that you walke through the Church in white vestments, &c. And Hierome speaking of the Ecclesiasticall order, which in the administration of the sacrifices, went in white vestures, &c. P. Martyr also, and Zanchie do accordingly vnderstand these Fathers.

P. Martyr.
Epist. p. 1087.
Zanch. de
Redempt.
p. 486.

Yea, and if M. Cartwright had not apprehended the same sence, he would neuer haue made so silly, and indeed sencelesse an answer vnto this point, as he doth, saying of this white Attire, that it was indeed their Holy-dayes apparell; which they vsed indifferently the same dayes, as well without, as within the place and time of Diuine Service. Which exception I take to be no better than a betraying of his whole cause. For if it be lawfull for a Minister to vse a distinct habit, in respect of an Holy-day, then may he as lawfully distinguish himselfe from others, in respect of an Holy Act, such as is his sacred ministrations & function, according to the practize (for the iudgement of Antiquitie is hereby cleerely discerned) of ancient Christians, who not long after the dayes of the Apostles were wont (as it is acknowledged by your owne Witnesses) at the time of their Baptisme, to attire themselves in white: whence came our Dominica in albis; wherein [veteres Episcopi] the ancient Bishops, when they went about to administer the Holy Supper, did put on white apparell. Why then may we not conclude with the same Zanchie, [de veste superpellicea] that is, concerning the wearing of the Surplice, at the time of the celebration of the Lords Supper? To wit; As we reade not (saith he) that either Christ, or his Apostles ordained anything concerning the vse of any peculiar apparell, in the administration of this Sacrament; so do we not reade that they did forbid any such vestments: therefore it is free for vs to vse, or not to vse them.

Martyr Epist.
pag. 1087.
Zanch. in Epist.
p. 1. Idem
de Redempt.
pag. 489.

ibid. pag.
486.

Bucer. Tract.
de Sacris
vestibus.

You are willing to heare M. Bucer, when he sheweth his dislike of the *Surplices* then vsed, as inconuenient, but passe him ouer, when he excuseth them, as not to be necessarily abolished. And, concerning the fashion and colour of the *Surplice* in the Ministry, he denyeth that there is any such cause of exception, *Either in the matter, colour, or fashion thereof*: And further addeth; *Quod si Ecclesia aliqua, &c.* If any Church, with the pure consent of her members, had this custome, so to come to the Lords Supper, (according to the ancient manner of children at their Baptisme) as to vse a white garment; should any man affirme, that there is no libertie permitted to the Church, to ordaine such a Ceremony? Surely we must say, that then shall it not be lawfull for the Church to appoint any thing without expresse warrant from Scripture; and so shall we condemne all Churches [*Impia audacia*] of wicked sawcinesse: for all Churches vse, in the celebration of the Lords Supper, to obserue time, and place, and gesture of body; or else denie that Christ hath freed vs from the abuse of his good Creatures.

SECT. II II.

Their fourth Accusation, against the Surplice, is in respect of the Signification.

Abridg Line.
pag. 35.

The Defenders of the Surplice, do make it a Ceremony significant.

Our Answer.

Vide, supra,
part 1. cap. 3.
throughout.

We haue already prooued, [*in thess,*] that Ceremonies may be vsed, which are *Significant*; and that so much the rather, because *Significant*, For the present, we are to deale onely [*in Hypothesis,*] to shew, that the *Surplice* is not therefore vnlawfull, because it is vsed as a *Signe* of some

some morall signification. Wherein you may be abundantly satisfied by the exact iudgement of your owne Witnesses; amongst others, *P. Martyr*, in his Epistle vnto *Bishop Hooper*, concerning this very point, resolueth as followeth. Besides, the defenders of this Ceremonie, (saith he) may pretend some iust and honest signification; for the Ministers of God are called *Angels*, and *Angels* (as once *Mal. 3. 2.*) appeared alwayes in white Vestments: and how shall we deprive the Church of the libertie, that shee may not signifie something by her actions and Rites; so that she do not place (meaning, any essentiall and necessary parts of Gods worship) the worship of God therein? But you will say, that the Ministers should rather be *Angels*, than signifie themselves to be such. I say, (saith the same Martyr) you might haue made the like answer vnto Saint Paul, when he ordained, that the woman should haue her head couered in the Church; vrging, to that purpose, onely the signification of subiection: because any of the Church of *Corinth* might haue readily replied, saying, The woman should indeed be subiect vnto her husband, and not signifie her selfe so to be. But the Apostle saw that this is profitable for vs, that we doe not onely liue iustly, but that also wee be put in mind of our duties. Thus farre *P. Martyr*.

P. Martyr
Epist. pag.
1088.

Yea, and your *Zepperus*, concerning the point of signification, by white vesture, doth excuse the ancient Church, in the dayes of *Chrysostome* and *Ierome*, to wit; *Zepper. polit. lib. 1 ca 14.* We reade nothing (saith he) of the *Histrionickall* and super- *Pag. 159.* stitious habits (meaning, of Papists) in the monuments of purer antiquitie: except onely of the white vesture, whereof *Chrysostome* and *Ierome* make mention, [*quã vñ sunt, sine superstitione, in signum & commonefactionem honestatis vitæ;*] which they vsed (saith he) without any superstition in a signe, and for an admonishment vnto them of an honest life. *Zanchius*

Zanchius
quo supra.

Zanchius is of the same iudgement, touching a morall signification by the Surplice, comparing vestments [*de lino, & lana;*] and granting, that whether the vesture be made of white linnen, or of woollen, both are indifferent, determineth saying, that white will better become the Minister of the Sacraments [*propter significationem*] for signification, because it is [*Symbolum*] a signe of innocencie and sanctitie: whereupon it is, that in the *Apocalyps* white robes are said to be giuen vnto the Saints. So he.

Apoc. 7. 9.

Bucer, de sacris vestib.
pag. 707.

I may not pretermitt *M. Bucer*, who alloweth of distinct Apparrell in the Ministeriall function; *Et ed magis, &c.* And so much the more (saith he) if that these Attires be deputed vnto some holy signification and admonition: which we may perceiue in the signification of the womans veile, 1. Cor. II. And to this end the Holy Ghost did make speciall mention of the white Attire of Angels.

SECT. V.

Their first Accusation, against the Surplice, is in respect of the resemblance it hath to the Jewish Vestment.

M. Nic. &
M. Hy.

Our Divines condemne the Massing garments, because they are Jewish and Aaronicall.

Our Answer.

It is true; they doe indeed condemne the vse of those Jewish garments, as they are some what Jewishly vsed by the Papists, who make themselues therein little better than Iewes Apes, through their imitation of the Aaronicall pompe, almost, as well in the number, as in the fashion of their Ministeriall garments; and that also from a Jewish ground, euen because they were once ordained by
God

God in the Leuiticall Law : adding furthermore thereunto an opinion (I say not of Legall, which was *Iewish*, but) of a spirituall sanctitie, which is now meerely *Popish*; and was anciently a *Pharisaicall* superstition, condemned by *Christ*. In which respect *D. Raynolds* did iustly re-
 Mar. 7.
 prooue the *Popish Ceremonies*, but yet no otherwise than *Rainold*.
 he doth linnen clothes, and coverings of Altars, and Festi- Confer.
 uall dayes, (namely) as they are superstitiously abused by *Papists*.

As for our Church, she is most iustificable in her choice, by the iudgement of *S. Hierome*, which *Zanchi-*
 us doth approue; and which the Non-conformists themselves may no more dislike, than they do the obseruation of the *Fasts* (which are Apostolically ancient,) to wit, *Easter*, and *Pentecost*. For *Hierom* hauing objected vnto him that Scripture of *S. Paul*, *Gal. 4.* [*You obserue*
 times and dayes,] answereth; *Non eadem conscientia obseruamus, quã Iudei*: we do not obserue such times with the same conscience (or opinion) wherewith the *Iewes* did solemnize them. And, indeed, the opinion and confidence of the Orderers and Obseruers is the very soule of any Ceremoniall practise.

As therefore, in naturall constitutions, the onely vegetatiue facultie and soule giueth the distinct denomination to plants; the sensible vnto beasts, and Animals; and the reasonable soule vnto men, to distinguish each one in their seuerall kindes: so likewise, in such artificiall and arbitrary Institutions as these, the different opinions which *Iewes*, *Papists*, and *Protestants* haue of their Ceremonies, may discern their vses and Appellations, in terming them either *Iewish*, *Popish*, or *Orthodoxe*, respectively. 1. *Iewish*, because of an opinion of the necessity of them, by conceiuing them to be of diuine Institution,

an, or else of the *end*, whether it be for *praefiguration* of the *Messias* to come, or otherwise accounting them the essentiall parts of Gods worship, without which the worship it selfe cannot please God. 2. *Popish*, by *αναρχία*, or a superstitious affectation, to imitate them in Pompe, and in multitude, euen because they were once *Aaronicall*; and also by placing sanctitie and holinesse in them. But 3. *Orthodoxe* and true, by (as our Church professeth) a conuenient *Decencie*, and *Significant* resemblance, so far forth as they are profitable for *Order* and *Edification*.

P. Martyr
Epist. to B.
Hooper. pag.
2082.

In brieft, your present obiection was long since answered and satisfied by some of your owne Witnesses, one saying, that *under the Priesthood of Airon* there were *Sacraments*, sealing up the promises of *Christ* to come, all which are abrogated by the comming of *Christ*: and there were other actions, which were not to be accounted *Sacraments*, but which made for decencie and order, and for some other commodious use; which being agreeable to the light of reason, and also profitable (I thinke) may be recalled, and obserued by vs. For who knoweth not that *Tithes*, which now serue for the *Ministry*, were had of the *Iewish Priests*? We our selues haue some things, which are borrowed from the *Law of Moses*, euen from the beginning of the *Church*: for we haue certaine feasts. Must therefore all things be abolished, that haue in them any parts of the *Old Law*? So he. Yea, and *M. Bucer* doth fully ratifie the same truth, shewing that *Garments* are not to be called *Aaronicall*, or *Antichristian*, but in respect of an *Aaronicall* or *Antichristian* opinion had of them, whereof we are to speake in the VI I. Section following.

Bucer. quo
supra.

SECT. VI.

*Their sixth Accusation, against the Surplice, is both
in respect of the Resemblance, and of the Sig-
nification, joyntly.*

*Also would not garments of mysticall signification, appropriated M.Nic.
unto holy, and solemne worship, be Jewish in speciall, and not in com-
mon manner onely, if the most high should acknowledge them?*

Our Answer.

No. The Ceremonies, which God should now au-
thorize vnder the New Testament, would not be Jewish,
but Christian, because the Ceremonies must bee defined,
and denominated, according to the Couenant and Te-
stament, whereof they are Appendixes, A diuincts, and
Seales. As for example, the element of Bread was com-
manded in the Old Testament to be vsed in Jewish wor-
ship, (to wit, the Shew-bread,) in which respect it was
properly Jewish: the same element of Bread is now after
Consecration appropriated to a Sacramentall vse, in the
Lords Supper; and made a Seale of the New Testa-
ment; and thus it is become properly Christian. Lauit. c. 6.

That old Rule, *Distingue tempora*, ought to haue place
in this Question: for the Jewish Signes and figures, that
were of Christ to come, were, euen in the time, when the
Law of Moses was in force, *moritura*, that is, mortall, and
about to die: afterwards, at the time of Christ his com-
ming, vpon that his [*consummatum est*,] or complement
of mans redemption on the Crosse, they were made *mor-
tua*, that is, dead. But at length, after the full publication
of the Gospel, they became *mortifera*, that is, deadly and
damnable to all that should vse them after, with a Jewish
opinion, by expecting still the comming of the Messias

in the flesh, to the ouer-throw of our Christian faith. This we speake of *Sacramentall Ceremonies*: as for such as were fundamentally *morall* and *naturall*, they could not inferre any such preiudice to the profession of Christianitie, except onely an opinion of *necessitie*.

SECT. VII.

Their seventh Accusation, against the Surplice, is from the pretended Author thereof.

M.H.L.
M.Hy.

The Surplice was first inuented by Antichrist. Ergo, we may not allow of it. Stephen, Pope of Rome, (Anno 256.) did first appropriate the Surplice vnto Gods worship, according to Platina, in vita Steph.

Our Answer.

In this Obiection, we find three Assertions; 1. that *the Surplice was inuented by Antichrist*: 2. that *Pope Stephen did appropriate it vnto Gods seruice*: and 3. that (by consequence from them both) *the Surplice can haue no lawfull vse*.

To the first we answer, that the *Surplice* was in old and gray-headed vse long before the Romane *Antichrist* was borne: for the *Inuentor*, whosoever he was, could not be yonger than *Pope Stephen*, who (as you said) was the *first Appropriator* thereof. But he liued *Anno 256*. when-as *The Antichrist* did not put out so much as either of his *hornes*, for the space of more than 400. yeeres after. You may therefore lawfully subscribe to your owne witnessse, who saith that *The diuersities of apparrell were not first inuented by the Pope*.

P. Martyr.
Epist. p. 1087.

Secondly, concerning the *Appropriation* of the *Surplice* by *Pope Stephen*, vnto Ecclesiasticall vse; it is well knowne, that this *Stephen* was no *Antichristian Pope*, but
(as

(as *Platina*, whom you alledge, writeth) a godly Bishop, Platina in vita Steph. who, by his life and doctrine, conuerted many Gentiles to the faith of Christ, and sealed the same faith with his owne blood, by holy Martyrdome, being beheaded vnder the Emperour Decian. So that the Act of this Pope must rather fortifie our cause, for as much as this Stephen was a true follower of the *Proto-martyr Stephen*; and the Religion which he professed, was almost as different, from the now Romish Superstition, as those times of Pope Stephen were distant from these daies, wherein now Pope Paul the fift possesseth the Papall seate.

Lastly, concerning your Consequence, suppose you (if you please) that some bad and *Antichristian* Pope had bene the first Inuentor of this Ceremonie; yet is your consequence but lame. For, I cannot be perswaded (saith P. Martyr ubi suprad. *P. Martyr*, writing of the vse of the Surplice in our English Church) that the impietie of the Pope is so great, that whatsoeuer he toucheth must thereupon be so defiled, that afterwards it may not be of any vse, to them that are good and godly. *M. Bucer* is somewhat large in this point, but yet so pregnant and pertinent, that we may not omit him. I dare not say (saith he) that these Vestments (speaking of the Surplice) are so polluted by *Antichrist*, that they are not to be permitted vnto any Church, that hath knowledge of the libertie of all things; For the Scripture doth euery where proclaime, that euery creature of God is good, vnto those that are good; that is, vnto the true beleeuers in Christ. -- I say good, not onely in respect of the naturall effects, as bread is good to feede; but in respect of the diuerse significations, and admonitions by them. The propertie of a Rite, or Ceremonie (as it is *Aaronicall*, or *Antichristian*) doth not inhere vnto any creature of God, or Vestment, or shape, or colour; but in the minde and profession

Bucer, tract. de sacra vest.

of men, that abuse those good creatures of God unto impious and godlesse significations: for it cannot be called an Antichristian Ceremonie, except some Antichristian Religion and communion be professed thereby &c.

I returne to the point of *Appropriation*, to let you vnderstand, that if your exception be not so much against the *Appropriator*, although a Pope, as against the *Appropriation* it selfe, whereby such Ceremonies are deputed particularly vnto holy vse, then are you to consider, whether it may be thought agreeable to the law of good *Decorum*, to see the *Pulpit-cloth* vsed in the stead of a flag, in a May-game; or the *Communion-cup* carried abroad, for common vse to serue at an Ale-house; or to behold so much as a Ministers gowne hanging on the backe of a Tinkar, or Car-man. Now if that you perceiue a deformitie in the common vse of such things, that haue bene so exercised in Gods Seruice, then the *Appropriation* of such things to publicke worship is not therefore a iust matter of Indecencie.

SECT. VIII.

Their eight Accusation, against the Surplice, is from the former Abuse thereof.

Abridg, Linc.
pag. 18.

The Surplice is notoriously knowne to haue beenc abused by Papists to superstition and Idolatrie. Durand calleth it the Armour of God, wherewith the Priest is harnesssed. Their Missals say, that thereby the Priest is defended from the temptations of the wicked spirits; without which, neither water, nor belt, nor ought else can be hallowed. This is also vsed in their abominable Masse; which they make so peculiar to their Religion, as that they pull it off them, whom they do degrade. Ergo, it ought be remoued.

Our

Our Answer.

We have already discovered your great *Abuse* of Logicke, in this Consequence; whereby, from the *Abu-* See above
ses of things, you inferre the necessarie extirpation of the *part. 1. ch. 4.*
 things themselves. For the present, we are onely to repell this your particular exception against the *Surplice*. To this purpose, we must first enquire, wherein you will haue the pretended *Abuse* to consist. Surely, this cannot be imputed to the *matter* of the *Surplice*, for that is naturall; nor to the *fashion*, for that is onely artificiall; nor to the *colour*, for that is meerely accidentall. We must therefore seek out the pretended *Popish abuse* in the *Surplice*, as it is *Ceremoniall*.

In the Ceremoniall obseruation of the *Surplice*, by the Romish Church, we can conceiue but two points, that may be considerable: the first is their *Dedication* of it; the second is the opinion that they conceiue thereof. The consideration of the Romish practise is concerning the *Dedication* of the *Surplice* vnto an Idolatrous seruice. This cannot be a sufficient cause of an utter abolishing of all the vse thereof: for the Apostle teacheth, concerning the *Idolothya*, that is, *meates sacrificed vnto Idols*, (which notwithstanding he commendeth to the vse of Christians) that they are so to be vsed, being first *sanctified by their prayers and thankesgiuing*, albeit they were indiuidually the same things, that had bene Idolatrously polluted.

It will not auaille you to reply; that this alteration and change of *Idolatrous meates* was for a Ciuill, and not for any Religious vse: Because the Apostle, in the same place, saying, *Idolum nihil est*, *An Idoll is nothing in the world*, signifyeth (as *M. Beza* hath well commented) that *The Idoll had no power, or vertue eisher to* *pollute*
1. Cor. 8. 4.
Beza.
See above
part. 1. chap. 6.
sect. 14.

pollute or sanctifie that which was offered vnto it. How then can that, being but a [nihil] haue force to pollute the religious vse thereof? Which were to make something of nothing. But if we shall admit of your owne assertion, to thinke that the same things, which haue bene Idolatrously abused, may not afterwards be applyed vnto any religious purpose: yet what can this inferre against the Surplices, now worne in our Church, which are not indiuidually, or numerally the same, that haue bene Dedicated to Romish worship?

The next point remaineth, concerning the opinion and intention of the Papists, in the vse of their *Surplices*, wherein onely consisteth the formall cause of *Abuse*; which if it may be found in the vse of our *Surplices*, then must we necessarily confesse our *Surplices* to be as truly the same, in their superstitious abuse; as, in respect of matter and substance, we are sure they cannot be iudged the same.

The conceit and opinion, that Papists haue in this *Ceremonie*, is to iudge it partly *significatiue*, as a signe of a morall dutie; partly *operatiue*, as hauing in it an efficacie of holinesse to defend vs from temptations; or else to hallow certain other things, as hath bene shewne. If you meane to impugne the *Significatiue* propertie, then we say that the Papists opinion is herein iustificable, as we haue already proued, not onely in our generall confutation of your iudgement in that behalfe; but in our particular Answer, concerning the *Surplice*, even by the Testimonies of your owne Witnesses. But if you condemne the opinion of *operatiue* power in the *Surplice*, then our Answer is, that our *Surplices* are not *Papish*, seeing that we ascribe no such efficacie vnto them.

See aboue
part. 1. ch. 3.
&c.

To

To conclude therefore, for as much as the *opinion* and intent of the worshippers, is the onely character and forme, to discern and distinguish a religious worship, from that which is superstitious; the doctrine of our Church, concerning all such *Ceremonies*, being so sincere, and iustificable, and the *opinion* of the Church of Rome in consecrating of her Rites so idolatrous: it must needs be an iniurie, and indeed an impiety, to call their *Popish*, and our *English Surplices*, so precisely the same.

We appeale againe vnto *M. Bucer*, for the decision of this point: he supposing our Vestments to be the same, that were abused in Poperie, doth notwithstanding resolve thereof, saying; *Quicquid de abusu harum vestium dicitur, id non in vestibus, sed impuri herere animis.* That is, *whatsoever can be objected, concerning the Abuse of these vestures, that cannot be said to cleave vnto the vestures themselves, but to the uncleane minds of those that do abuse them.*

Bucer. Tract. de sacris vest. in fine. See him more copiously sect. 7.

SECT. IX.

Their ninth Accusation, against the Surplice, is from the effects thereof; both by begetting an opinion of holinesse, and also by working a Scandall in the Church.

First, the Surplice is esteemed of many people within the Land Abridg. Line. as an holy thing, so that they receive not the Sacrament from them pag. 40. *that use it not: and vnto others it is scandalous.*

Our Answer.

Our Reader, I suppose, will not easily digest *Coleworts twice sod*, nor require a repetition of an Answer vnto Obiections already objected. Therefore referring him to our generall Confutation of this Argument, ta-

See above, Part. I chap. 21. sect. 12.

ken from these effects; I say, touching this your supposed (if not sayned opinion of, I know not what) people, that no particular error, ought to preuaile against a common truth, especially where the sinne of the peoples ignorance must condemne the negligence of the Teachers, by whom they might, and ought to haue bene better instructed.

P. Martyr.
Epist. to Bish.
Hooper, pag.
1088.

And if this Answer seeme vnto you to want weight, yet hearken vnto the Testimonies of such grand Diuines, whom you vse to produce for your Witnesses, in the question of *Ceremonies*. P. Martyr counselleth you, in this very case, saying; *If they that are weake haue occasion of offence hereby, let them be admonished, that these things are indifferent; and let them be taught in your Sermons, not to thinke that the worship of God consisteth in these things.* This was the resolution of that learned man, concerning the *Surplice*, iudging the use thereof *indifferent*; notwithstanding all the imputations of *Jewish*, of *Popish*, of *Idolatrous*, and of the *Scandalous Abuses* thereof.

Calu Epist.
120, p. 245.

I may not let passe the iudgement of M. Caluin, who hearing into what trouble Bishop Hooper was fallen, for refusing to weare such Ecclesiasticall Vestments, which had bene formerly polluted with Popish superstition, saith as followeth. *Sicut eius, in recusanda vñtione, constantiam laudo, ita de pileo, & veste linea maluissem (ut illa etiam non probem) non vsq; ad eò ipsum pugnare, idq; nuper suadebam.* In which words M. Caluin, howsoeuer he doth not simply approue of the *Ceremonies*, which had bene abused to Idolatrie; yet maketh he a difference betweene the *Popish abuse* in *vñtion*, and the *Surplice*; commending the Bishops constancie, in reiecting the *vñtion*, and condemning his contentiousnesse against the

the *Surplice* : which *M. Caluin* could not haue done, except he had accompted both the English vse of the *Surplice*, a matter indifferent; and also Bishop *Hoopers* refusall of it more scandalous, than his conformity to the vse thereof could haue bene. Whereunto *P. Martyr* likewise laboured to perswade that same holy Bishop, by many Arguments, whereof some haue bene formerly alleaged. See above.

For how should it not be a matter of scandall, to impugne these kinde of habites with such vehemencie, as if it were an impietie to vse them? whereby the liberty of Christians is not a little impeached, if you will beleeue your owne Witnesse. For *M. Bucer* saith, *Non dubito quin illa &c.* I do not doubt but that, concerning Ceremonies of place, time, apparell, and other things, belonging vnto the outward decencie, Christ hath left a liberty vnto his Church, to appoint, and ordaine such things, which euery Church shall iudge to be most behoouesfull, for the vpholding and increasing of reuerence towards holy things, among the people of God. And againe, that Christ hath deliuered his Churches from all abuse of the creatures, that had bene formerly defiled. From Answers, we proceed to Confutations. *Bucer. Tract. de sacris vest. pag. 708.*

SECT. X.

Our summarie Confutation of the Non-conformists Assumptions, and Accusations against the vse of the Surplice, by the Confessions of their owne Witnesses.

We haue seriously and exactly examined all the Accusations, whereby the Wits of the Non-conformists could in any colour of probability impugne this Ecclesiasticall garment, viz. vpon pretence of *Indecencie*, vn-

lawfull Appropriation, Mysticall Signification, Noueltie, Antichristian Inuention, Iewish Imitation, Popish Superstition, and the like: and making vp our accounts, by the light of sound iudgement, in our seuerall proofes; and more especially by the confessions of the best Witnesses, that the Non-conformists can require, haue found, (notwithstanding all their former exceptions)

1. that there is a *Decencie* in this kinde of *Apparell*, for the distinguishing of the *Ministeriall Function*, from other Callings;
2. a *Conueniencie*, in appropriating it vnto an Ecclesiasticall office in Gods worship, according to the ancient custome both of Bishops, and inferiour Ministers, in the administration of the Sacraments; and also of persons baptized, when by Baptisme they become holy votaries vnto *Christ*;
3. A commendable representation of *Sanctitie*, by the colour of *white*, agreeable both to the example of Scripture, and practise of Antiquitie in the same kinde;
4. A profitable vse thereof, and without superstition, to put Ministers in minde of their *Morall* duety;
5. and lastly, That the fierce and factious opposition, to the vse of the *Surplice*, doth worke nothing but *Schisme*, *Scandall*, and a great preiudice against the liberty of Christian Churches. We, vpon these considerations, stand confident, that euerie Minister, who is not peruerfly carried with the impetuousnesse of a peeuish affection, may hereafter be perswaded to leaue this Vesture out of his needlesse controuersies, and contentions; and in his Ministeriall Office and Function to put it on.

CHAP. II.

*Our defence of the second Ceremonie, which is the
Signe of the Crosse, vsed after Baptisme.*

*The Accusations, which
use to be made against this
Ceremonie, by the Non-
conformists, are 3; that it is*

1. Contrary to the second
Commandement.
2. Derogatory to the holy
Sacrament of Baptisme,
in diuers respects.
3. Popishly abused.
4. As ill, as Crossing of the
brest, &c.
5. A Relique of superstition.
6. An inuention of hereticks.
7. Superstitious, euen accor-
ding to the intention,
wherein our Church pro-
fesseth to vse it.

SECT. I.

*Their first Accusation, is, that the vse of the Crosse is
contrary to Gods Commandement.*

Every making of an Image or similitude in religious vse, which is M. Gol.
not commanded by God, is forbidden by the second Commandement. M. Nic. and
But the signe of the Crosse in Baptisme is such a similitude. The M. Lang.
Maior prooued; because that the Commandement is expressly thus :
Thou shalt not make to thy selfe any grauen Image, or any similitude.

Our Answer.

VVE say, that the Image or Similitude, forbidden
in this Commandement, is an Image or Simi-
F f 3 litude,

litude representatiue, that is to say, vsed for an outward resemblance and description of the Godhead, wherewith the *signe of the Crosse* at Baptisme hath no affinitie or similitude.

Their Reply.

M. Gol,

The commandement is with an absolute prohibition of man his making of any Image, or similitude in the service of God.

Our Answer.

In this you teach vs a new piece of Catechisme, neuer heard of before.

SECT. II.

Their Replie.

M. Gol.

Caluin.

in Ezo. 20. 8.

So doth M. Caluin interpret it: [Iam tenendum est, duas esse mandati huius partes; priore vetat erigi sculptile, aut ullam Similitudinem:] We must obserue that there are two parts of this commandement, in the first God forbiddeth the erection of any carued thing, or any similitude.

Our Answer.

Caluin in the
place allead-
ged.

So you say, *M. Caluin* doth interpret this Commandement; but if you will giue any other man leaue to interpret *M. Caluin*, he will readily tell you, that he, by this part of the Commandement, excludeth those Images & similitudes onely, which men erect for a kind of representation of the God-head. This appeareth by his owne phrases, first; *Negat igitur (hoc preceptum) in toto mundo reperiri veram Imaginem Dei.* This Commandement (saith he) denyeth, that there is to be found in all the world any proper Image of God. Secondly, shewing, that this precept was giuen for the condemning of the worships, vsed among the Gentiles: *Qui in forma Creaturarum putabant*

Deum representari: who thought (saith he) that God was to be represented in the forme of Creatures. Thirdly, hee saith; Affingere Deo Imaginem per se impium est, quia hâc corruptelâ adulteratur eius maiestas, & fingitur sibi dissimilis. That is; It is an impietie to saigne an Image of God. And yet againe; *Et sanè nimis indigna est deformitas, Deum facere similem Ligno vel lapidi: It is a vile deformitie to make God like vnto wood, or stone.*

All which sentences condemne onely the representatiue Similitude of God; and not without good reason: for if the words of the Commandement should be taken absolutely, as you inforce it, then away with all Art of Caruing, and painting of any figures or similitudes; which opinion, in the iudgement of *M. Calvin*, is at the least foolish; for thus he saith. *Quod quidam stultè putarunt hic damnari sculpturas, & picturas quaslibet refutatione non indiget, &c.* It seemeth therefore that this Obiect, in so expounding of *M. Calvin*, had his eyes so fixed vpon these words of the Commandement onely (to wit) *Images* and *Similitudes*, that he could not see the works of Gods Commandement, that is, the *Similitudes* and *Images* themselues; namely, of *Cherubins*, *Lyons*, and other Creatures, which God himselfe commanded to be represented in his *Tabernacle* (as afterwards he ordained the *Brazen serpent* to be erected in the wilderness;) all which were appointed by God himselfe, for Ornament, Decencie, and Signification, respectiue; but not either for any personall representation of God, or else diuine worship.

For there are two things, which are forbid by this Commandement, 1. Representation of God by an Image, 2. Adoration of any Image. The first, by the first part of this Commandement, [*Non facies, &c.*] Thou shalt not make

Caluin ibid.

Exod. 37. &c.

Num. 21. 9.

Zanch. de
Redem p.
exp. of this
commande-
ment.

make to thy selfe any grauen Image, &c. The second, by the words following, [Thou shalt not bow downe to it nor worship, &c.] which point Zanchius, another of your Witnesse, doth expresse at large.

SECT. III.

Their second Accusation, against the Signe of the Crosse, about the administration of Baptisme, is, that it detracteth from the perfection of the Sacrament of Baptisme; and that in diuers respects.

1. *Respect is, because it is vsed as an Addition vnto Baptisme.*

M. Gol.

The signe of the Crosse is imposed as an addition to Baptisme, and in the very act of Baptisme, the Minister saith, [Wee receive this child into the Congregation of Christ his Flocke, &c.] which sheweth it to be vsed as a substantiall part of Gods worship.

Our Answer.

Constit.
Can 30.

It is no tollerable disposition in a child, that will admit a suspicion against his mother, contrary to both the manifest protestation of her meaning, yea and also her expresse Construction of the very words that are here obiected. First she professeth and protesteth, saying;
 "The Church of England, since the abolishing of Poperie,
 "hath euer held and taught, and teacheth still, that the signe
 "of the Crosse vsed in Baptisme is no part of the substance of
 "that Sacrament: for when the Minister, dipping the in-
 "fant in water, or laying water vpon the face of it, (as the
 "manner also is) hath pronounced these words [I baptize
 "thee in the name of the Father, and of the Sonne, and
 "of

“of the Holy Ghost] The Infant is fully Baptized; so as
 “the signe of the Crosse, being afterwards used, doth nei-
 “ther adde any thing to the vertue or perfection of Baptis-
 “me; nor, being omitted, doth detract any thing from the
 “effect and substance of it.

We come, in the second place, to the tenure of the words that are obiected, whereof the Church hath given
 “vs her plaine and direct meaning, saying; It is apparent in the same
 “in the Communion-Booke, that the infant baptized is, be- place.
 “fore it be signed with the signe of the Crosse, receined by
 “the vertue of Baptisme into the Congregation of Christ his
 “Flocke, as a perfect member thereof, and not by any power
 “ascribed vnto the signe of the Crosse. And, indeed, the
 Tenure of the words themselves can admit no other in-
 terpretatiō, which the Minister, in preparing to make the
 “signe of the Crosse, vttereth in this maner; [*We receine this*
 “child into Christ his Flock;] evidently signifying, that the
 child, now baptized, is by Baptisme already incorporated
 into the mysticall body of Christ, which is his Church; &
 therefore is pronounced by the Priest, not in *fieri*, but in
facto esse, (as the Schoole speaketh) to be publicly Re-
 ceined into it; and to be acknowledged as a visibie mem-
 ber thereof: for this whole clause is fully distinct from
 “the words following, [*And do signe him with the signe*
 “of the Crosse, in token that hereafter he shal not be ashamed
 to fight manfully, &c.]

Marke here, I pray you, that the *signe* is called a [*To-
 ken that hereafter he shall not be ashamed.*] Consider with
 your selues, whether any could interpret that, which is
 called a *Token* of a duty to be practised afterward, to be a
signe of Baptisme it selfe, which was already actually per-
 formed; except either his mind had bene preoccupied
 with notable preiudice, or else his affection peruerterd
 with some extreme lust of Contradiction.

SECT. II. III.

Their second Reason, to make the signe of the Crosse derogatorie from Baptisme.

Abridg. Linc. pag. 41. *It is usually made, whilest that the words of Institution, are in pronouncing. Ergo, &c.*

Our Answer.

This is no more, in effect, than for vs to say; Some ignorant ones (if yet there are any such) have transgressed the Ordinances of the Church, by vsing the *Signe* (as you imagine) contrary to our acknowledged direction, and profession thereof: and the Non-conformists do as willingly transgresse the same Ordinances, by not vsing them at all. If therefore the former sort of Ministers (as indeed they must needes be) are reproouable; the Non-conformists cannot be altogether excusable.

But yet, that we may suppose that some such preposterous Ministers may be found, it would be, notwithstanding, your parts, either to reforme them, if they be tractable; or, if refractary, then to informe the Church against them: so might both you haue lesse cause to be offended by them, and we by you.

SECT. V.

Their third Reason, to make the signe of the Crosse, derogatorie to Baptisme.

Abridg. Linc. pag. 41. *The same may excuse the Papists who vse it before Baptizing, as we do after; nay it is worse after Baptisme then before, because it is nearer the error of them, that held Episcopall Confirmation to be a perfection of Baptisme.*

Our

Our Answer.

The Fathers indeed vsed the *Crosse*, immediatly before *Baptisme*, as the *Centurists* haue proued out of *Origen*, *Cyprian*, and *Tertullian*: wherof we reade also in *Basil*, where he placeth this amongst the Apostolical Traditions. They might haue added *Arnobius*, and *Augustine*. Accordingly there was brought in *Exorcisme*, and *Insufflation*, now practised by the Papists (yet in a farre different straine from the Custome of these holy Fathers, as namely) to drive away *Diuels*, not onely out of the bodies, but euen out of the soules of *Infants*. The which power they likewise ascribe to the *signe of the Crosse*, as it is a Sacramentall Ceremonie. But our Church, to the end that she might remoue this point of Superstition, hath wisely ordained, that the *signe of the Crosse* should be vsed after that *Baptisme* is fully ended: yet notwithstanding is she here calumniously traduced by you, as worse then the *Popish*. *Lingua quò vadis?* what shall we call this maladie, whereby our Church, if shee Symbolize with *Papists* but so much as in a *Surplice*, is accounted *Popish*, and *Antichristian*? and if contrarily she alter that vse of the *signe of the Crosse*, to the end that shee may crosse and controll the Superstition of *Papists*, yet euen then also is she censured to be, yea, worse then *Papisticall*? How fitly do such Obiectors exemplifie those wayward and vntractable Children, mentioned in the Gospel, whom neither weeping nor piping could please, or still?

As for your Reason, taken from the superstitious opinion of *Romists*, concerning *Confirmation*, it is not worthy the repeating. For our Church teacheth not that *Confirmation* is a perfecting, or confirming of *Baptis-*

Cent. 3. pag.
125. num. 10.
Basil. lib. de
Spirit. ca. 27.
Arnob. in Pla.
85.
Aug. in Pla.
68.

Bellar. l. 2. de
effectu Sa-
cra. ca. 30. §.
Nota 3. &
ca. 31. §. 2.
Proposit.

me, but onely of the parties baptized; by calling them to a personall profession of the faith, which their Godfathers and Godmothers (as it were their Guardians) did in their Infancie promise should be by them performed.

To conclude; our Church, placing the use of the *Signe of the Crosse* after the end of *Baptisme*, to remove the superstitious opinion, which the *Papists* had thereof, in their abuse of this *Signe* immediatly before *Baptisme*; you may now (if it please you) compare this alteration and your obiection, concerning *Confirmation*, in (as you call it) *nearenesse of error*: and then let that man among you dispute, whether an error in *Baptisme*, be not nearer vnto the Corrupting of the Sacrament of *Baptisme*, then to the Corrupting of the doctrine of *Confirmation*, which is out of *Baptisme*, who doubteth whether a wound, in the head, or in the heele, may more nearely endanger the health of the braine.

SECT. VI.

Their fourth Reason, why the Signe of the Crosse in Baptisme may be said to derogate from the perfection thereof.

Abridg. Linc.
pag. 41.
M. Gof.

Tea but it is said to be a Token of the profession, which the child must make in the spirituall combat, Ergo; (this being a proper end of Baptisme) is used as a part of Gods worship in Baptisme.

Our Answer.

This Argument is as loose and lanke, as the former; for *Baptisme* is in it selfe a *Token* and *Signe* of a *Couenant* & stipulation betweene man & God: but this *signe of the Crosse*,

Crosse, appointed by man, is onely a *Token* of protestation betweene particular men, the members of the Church of Christ (which is the Congregation of Christians then assembled) and the Church it selfe.

Besides, *Baptisme* is a *signe* of Regeneration, that is, *Gratie collata*, of Grace conferred by the Spirit of God: but the *Crosse* in the fore-head is onely a *signe* of mans constant profession of Christianity, which he ought to haue amongst them that are the enemies of the doctrine of the *Crosse* of Christ; which are two distinct and farre different ends.

Thirdly, I could not but maruaile, that you should therefore exclaime against this *Signe*, because it is vsed as a *Token* of Christian profession, especially if you were acquainted with your owne learned Witnesses, who taught their Readers, both to obserue and approue: First, that the vse of the *Crosse*, in the primitiue Church, was (thus Chemnitius) a profession, and commonefaction Chemnitius vide infra sect. 13. of beleefe in Christ crucified: Secondly, that this kind of *Testification* (thus M. Iewel) is not to be disallowed: B. Iewel Ibid. Thirdly, that it was vsed to the end, that *Thereby the persons Baptized* (thus P. Martyr) might testifie their faith. P. Mart. Ibid. All which, and much more will appeare, for the iustification of this *Token*, when we come to answer your seuenth Accusation, where you shall heare Zanchie affirme, Zanch. Ibid. that this vse of the *Signe of the Crosse*, to testifie that we are not ashamed of Christ crucified, is not to be disliked.

SECT. VII.

Their fift and last Reason, why the Signe of the Crosse may seeme to be made an essentiall part of the Sacrament; and consequently a derogation from the perfection thereof.

Abridg. Line. *But understand, that the last Canons do adde, that by the Signe*
 pag. 41. *of the Crosse, the childe is dedicated to the service of Christ; now*
 M. Gof. *some of these are the proper ends of Baptisme: Ergo, not to be as-*
 M. Hy. *cribed vnto mans additions.*

Our Answer.

Although the word *Dedication* might be drawne by the generality of the signification to an other sence than the Church did intend, because of the doubtfull ambiguity which is in it: yet you ought to consider, that some mens Wits are giuen to iudge of words by the sound, and not by the sence. But if you will be in the number of those cleane creatures, which do diuide the hoofe, and chew the cud, you will easily distinguish, and discern, that there is a two-fold (we speake onely of the Humane) *Dedication*; one *Declaratiua*, which is by way of *Protestation*; the other *Consecratiua*, by *Consecration*.

This distinction may be inlightned by example. If a man, who is piously deuoted, doth build an Oratory or Chappell for Gods worship, which he doth sequester by Vow and Promise, from the common vse, and lastly assigneth it vnto the seruice of God; this is called a *Dedication*, by *Protestation*. Afterwards, for a more solempne appropriation thereof to the worship of God, the Episcopall *Consecration* is required, to the end that, by prayers and other religious Rites, that place may be publicly

liquely *Dedicated* to the same service; this is *Dedication* by *Consecration*.

And how much more may this distinction take place in the case now in question? For, by the formall words of the institution of *Christ*, the childe is *Dedicated* vnto God, by *Consecration* in *Baptisme*, which is a Sacrament of Grace; but the *Dedication*, which is signified by the *Signe of the Crosse*, is not by any proper *Consecration* vnto God, or *Token* of grace receiued from God, by such a *Signe* made: but onely of a declaratiue *Token* of duety, which afterwards the person baptized ought to performe, concerning his constant and visible profession of the Christian faith. The summe of all is, that the difference betweene the *Dedication* by *Baptisme*, and by this *Signe*, is no lesse than a Sacramentall Stipulation with God, and a Morall representation and protestation vnto man.

SECT. VIII.

Their third Accusation against the Signe of the Crosse, is from the Popish abuse thereof.

*The Signe of the Crosse is notoriously knowne to be abused to su- Abridg. Linc.
perstition and Idolatrie by Papists; for both Stapleton and Bellar. pag. 29.
mine make it the speciall Badge of their Idolatrous religion, as-
cribing to it the miraculous effects of driving away diuels, expelling
diseases, sanctifying the persons that are marked with it; and that Coster. Ench.
which they worship (cultu latriæ,) which is the very same kind of c. 13. fol. 426.
worship, which they giue vnto God.*

Our Answer.

But our Church, vsing that *Signe of the Crosse* with no such *superstition*, either by vsing it as a *speciall Badge* of any *Idolatrous Religion*; or by ascribing vnto it any
miraculous

miraculous power of driving out diuels; or of curing Diseases; or by sanctifying persons, that are marked therewith; or yet by offering the worship of Latria, yea or so much as Dulia vnto it: And contrariwise professing,
 Constit. can. 30. *“that she hath purged this Signe from all Popish superstition and error; and to vse it onely as primitiue it was used, that is, onely as a Token, whereby there is protestation made of a future constancie in the profession of Christianity. You your selues could not but discern hereby as great a difference betweene the Church of England, and the Church of Rome, as betweene religious deuotion, and blind superstition; light and darkness; God and Belial.*

I passe ouer the maine Argument, taken from the former *Abuses and Scandall*, which are said to be occasioned by this *Signe*; because I will not trouble my
 See aboue, Part. I. chap. 6. Reader with needlesse repetitions of that Answer, which hath more then once bene giuen to this kind of Obiection.

SECT. IX.

Their fourth Accusation, against the vse of the Signe of the Crosse about the time of Baptisme, is from the consequent Licence of ordinary Crossings of the body in other parts, and upon other occasions.

M. Row and others, Abridg. Linc. pag. 27. *If crossing upon the fore-head be lawfull, then that which is lesse ill is lawfull, viz. the crossing upon the breasts &c. which is the manner of the Papists.*

Our Answer.

I perceiue, that if we had no other Aduocates to pleade our cause against the *Papists*, than such Obiectors,

ectors, then might the *Papists* presume of a victorie; not so much by their owne strength, as by your imbecility. For it had bene an easie matter for you to haue answered the *Papists*, by telling them that there is a great difference betweene the manner of *Protestants crossing the foreheads* of Infants, and the *Papists crossing their Breasts &c.* because euen (if there were no other oddes) the practise of the *Protestants* is ioyned with an interpretation of their meaning, shewing to what end the *Crosse* is vsed; namely in a Morall Token of Christian "courage, that the child *shall not be ashamed of the Crosse of Christ &c.*" which declaration, of the godly vse and end thereof, may be a sufficient instruction vnto the people, to free them from that *superstition*.

But the other kinde of *crossing the breast*, practised by *Papists*, without any words of Interpretation to manifest their meaning (except it be to nourish their superstitious confidence therein) may easily draw ignorant men into some Idolatrous conceits. As it is a farre greater safety and security for a Trauellour, passing through any Desart, to reade written on * Marble Stones, or Pillars in a High-way (according to the custom of some Countries) the direct path from Citie to Citie, than if he shall be left wholly vnto his owne imagination, voyde and destitute of any direction. Otherwise, if that the people were fully instructed in the right vse of *Crossing their breasts*, according to the primitive vnderstanding thereof, to keep themselves in a Christian moderation; this also could not be iustly excepted against: whereof we are to speake in the 13. Section.

Statue Mercuriales.

SECT. X.

Their fift Accusation against the Crosse, used in the time of Baptisme, is from the pretended Author thereof; whom they name to haue bene Valentinus.

M. Hy. &

M. Hi.

Iren. li. i. c. i.

Irenæus saith, that the Heretique Valentinus was the man that first advanced the Crosse to any religious use.

Our Answer.

Sooner shall you be able to extract Lead out of a Marble-stone, than to draw any such saying, yea or sence, out of *Irenæus*. This Father, discovering the hereticall speculations of this grand *Heretique Valentinus*, among others, reckoneth his opinion concerning that *Crosse*, whereof he speaketh; which some times he called *Stauros*, *Crux*; and sometimes *Horos*, *terminus*, attributing thereunto a double vertue, one *Confirmatua*, that is, of confirming and strengthening a Christian in his profession; the other *Diuisiua*, that is, of diuiding and separating him from the world. The first vertue *Valentinus* gathered out of the words of Christ, *He that taketh*
 Math. 10. 38. *not up his Crosse and followeth me, is not worthy of me*: signifying, that the *Crosse* doth establish a Christian, and ioyn him vnto Christ, in following him: The other *diuisiue* vertue he collected out of that speech of Christ,
 Math. 3. 12. *He hath his fanne in his hand, and will purge his floore, and gather his wheate into his Garner, but the Chaffe will he consume in vnquenchable fire*; noting, what the nature of persecution is, namely, to separate and distinguish the faithfull Professor, from the Hypocrite. In all this, here is not any mention, or meaning at all, *Vel ligni, vel signi Crucis*; either of the wood, or of the *Signe of the Crosse*; but

but onely of the persecution of Christians, for the name of *Christ*; which *Christ* himselfe called a *Crosse*. This is most euident by the verie place of *Irenæus*: For first, *Christ*s words, alledged by *Valentinus*, concerne euery Christian man, to take vp a *Crosse*; but not that whereupon *Christ* did suffer, for then the words of *Christ* should haue stood thus; *Except a man take vp [crucem meam] my Crosse &c.* Which were to make euery true Christian a *Simon* of *Cyrene*, who was compelled to take vp *Christ* his *Materiall Crosse*. But the words are these; *Qui non tollit crucem suam: He that taketh not up his Crosse*; that is, his owne *Crosse* of suffering persecution for the name of *Christ*, (whensoever occasion shall require) cannot be accompted the disciple of *Christ*. Math. 27. 32.

This meaning of *Valentinus* is yet more manifest by the second vertue of that same *Crosse*, which he calleth *diuisiua*, that is, a power of diuiding; in which respect *Christ* did call persecution [*Ventilabrum*] a fanne to winnow, and seuer the chaffe from the wheate. Now *Valentinus* (saith *Irenæus*) *Ventilabrum illud crucem interpretatur*; Doth interpret that Fanne to be the *Crosse*, whereof he spake. Who then can be so silly, or senselesse, as not to discern, at the first sight, that this *Fanne* doth signifie no other *Crosse* than persecution?

SECT. XI.

Their Reply.

There was some cause, why *Irenæus* did reprobend the Heretique M.Hy. *Valentinus*, whom he reprobud, saying (*Talia enim &c.* Such things the *Valentinians* speake, seeking to apply the good speeches of *Christ* vnto their owne wicked Inuentions.) Therefore the words of *Valentinus* had some euill meaning concerning the *Crosse*.

Our Answer.

The reproofe, which *Irenaeus* vseth against *Valentinus*, doth more fully conuince you of an egregious abuse of your Authour, bee. use *Irenaeus* doth plainly iustifie the former sayings of *Valentinus*, concerning the Crosse of persecution; calling them *Bene dicta*, Good sayings, (and how shall they be otherwise, being the very words of Christ himselfe?) but he condemneth onely the application of those sentences, saying of the *Valentinians*, [*Bene dicta adaptare cupiunt hijs, quae male sunt ab ipsis inuenta*] That they did apply those good sayings vnto their owne wicked inuentions; namely, to that *Pleroma*, that is, (according to their owne Interpretation) vnto God, but yet such a God, as those Heretikes had moulded in their owne phantasticall braines; farre differing from the infinite, and absolute nature of God. Wherefore, vpon due examination of the testimony out of *Irenaeus*, grounded vpon the words of Christ, you may, by your Obiection, as well make Christ as *Valentinus*, the first Inuenter of the Signe of the Crosse.

lib. 2. cap. 1.

SECT. XII.

Their sixth Accusation, against the Signe of the Crosse, is, because (as is pretended) the Hereticke *Montanus* was the first Countenancer thereof among Christians.

M. Hy.

Cent. 3. cap. 10
nu. 57.Tert. de coro.
milit.

That *Montanus* gave it first credite amongst Christians, the Centurists seeme to asseme, saying; Et quidē Ceremonias multas a *Montanistis* induxit *Tertullianus*, & auxit, ut vmbionem externam, signum crucis, oblationes pro defunctis, quas consuetudines factae sunt non esse institutas in sacra Scriptura.

Our

Our Answer.

Not, that *Montanus* may be said to haue bene a more countenancer of the *Crosse*, than of *threefold dipping* in Baptisme, which *Tertullian* (being then a *Montanist*) did there mention, following *Montanus* in the obseruation of such Rytes, which had bene vsed of Orthodoxe Fathers, before euer *Montanus* was borne, who liued about the yere 173. But some of the Ceremonies, which together with the *Crosse*, are related in that place of *Tertullian*, were long before that mentioned by *Ireneus*, *Iustin Martyr*, and *Ignatius*. There is nothing more easie than defamation, by calling any child a Bastard; especially when it doth not certainly appeare, who was the right Father thereof: yet what need such ieaiousie in this Case, concerning the Father of this *Signe*? may it not be sufficient for vs to know infallibly, that the mother was an honest woman? for such was that ancient Church of Christ, wherein the *Signe* of the *Crosse* was first vsed and practised; as we are bound to prooue, in the Section following.

Euseb. Hist.
lib. 5. c. 1.

SECT. XIII.

Their seuenth and last Accusation, against the Signe of the Crosse, is, because of the superstitiousnesse, which ancient Fathers are pretended to haue had therein.

The Canons professe to vse and esteeme of it as the Fathers of the Primuine Church did; but sundry of them put holinesse in it, and wrote of it very superstitiously. Some telling vs that it was a terror against Devils, attributed a power thereunto of working miracles: afterwards it was vsed in Italy (in signum salutaris expeditionis) whence it tooke then the name of (Cruciata expeditio) such as some record that Constantine, and Theodosius had taken vp before. What

Abridg Linc.
P. 41.
M. Hy.

shall we say, but that the Crosse hath bene as superstitiously abused by the Fathers, as by the rankeſt Papists, ſaving that Papists have rancked it with Divine worship, and ſo beſtowed more honour upon it then euer the Fathers did afford it? but the Church of England, Can. 30. doth profeſſe to maintaine it in the ſame uſe which it had with the ancient Fathers; therefore it muſt needes follow, that the Signe of the Crosse is ſuperſtitiously uſed.

Our Answer.

If I ſhould note any man to be as rancke a Traitor, as euer was Rebelle in Ireland, SAVING THAT he doth acknowledge his due obedience vnto the King, would not any thinke, that I bewrayed thereby both malignancie, and folly? And how doth this differ (I pray you) from your censure of the Fathers, noting them to haue as much *abused the Signe of the Crosse*, as the rankeſt Papists, *Sauing that they did not beſtow diuine worship on it?* Howſoeuer the matter go, we muſt iudge the Fathers, by your Censure, to haue bene *superstitious*. But it would haue become the children of thoſe ancient Fathers to haue acknowledged that Orthodoxe ſence in their writings which Proteſtant Diuines, of principall note, and your owne Witneſſes haue obſerued.

There was indeed often mention made among the ancient Fathers of the *Signe of the Crosse*, but Chemnitius willethe you to marke *what kind of Signe it was*. In the *Primitiue times* (ſaith he) *there was not any Image or figurature of the face of man hauing his armes ſpred out, and nayled to the Crosse*, but in the dayes of Tertullian, and afterwards the Chriſtians did faſhion a Transuerſe figure, as it were a Crosse, and did Signe themſelues: but this was not a ſigne for worship or Adoration, [*non enim tunc aliquid ſubſiſtens erat*] for there was not any thing really ſubſiſ-

Exom. part.
4. Tract. de
Imag. pag.
28. col. 1.

ent in that signe, but it was onely [*professio & commonefactio*,] a profession and remembrance that they should beleue in Christ Crucified, and put all their hope and confidence in him; Thus farre Chemnitius, to let vs vnderstand the integritie of Antiquitie, in this point, because there cannot be the like superstition in the Crosse, as it is a *signe Transient*, which there may be in it, as it is *permanent*.

Secondly, *Zanchie*, distinguishing of the Histories concerning Images, some he calleth *true*, and some *fabulous*: and in the *true*, obserueth, that *Things* (Speaking of the Signe of the Crosse) were not then turned into superstition, which were tollerable (saith he) in those times, when as there was no such danger of Idolatry. After he confesseth that At the signe of the Crosse, the Diuell was repelled, yet not by power or vertue of the Crosse, but by faith in Christ crucified, euen as grace is conferred vpon vs by the Sacraments, not through the power of the Sacraments, but by our faith in Christ crucified, whereby we receiue those Sacraments; but Papists attribute an efficacie vnto it [*ex opere operato*] euen by the power of the signe. And lastly, speaking of the principall cause of the Signe of the Crosse in the forehead, addeth, saying; [*præcipua causa, & ea non reprobanda*.] the chiefe reason (which we may not disallow) was to testifie that they were not ashamed of Christ crucified. So he: whereby you see, he freeth the ancient Fathers from the imputatiõ of Superstition, & approueth the reason of their Vse of the Crosse in Token that they should not be ashamed, &c. Which reason our Church hath expressely specified, as the onely and sufficient cause, why she hath retained the Vse of this Ceremonie.

P. Martyr, dissenteth not from the former Witnesses so much almost as in Syllables; and afterwards iustifieth the placing of the Crosse in Banners, Coynes, and Crownes

De Redemp.
l. 1. de Imag.
pag. 400.

Loc. com.
pag. 222.
So also Iew.
all pag. 372.
of

of Kings and Emperours, which (saith he) was done without any Superstition, to testifie that they defended the Christian faith.

Pol. eccl. l. 1.
ca. 12. p. 119.
& 223.

Zepperus, reckoneth many Ceremonies which had bene anciently vsed in Baptisme, and among others the Signe of the Crosse, and exorcisme, which he calleth *superstitious*; but yet confesseth that they were vsed in those ancient Churches [*nulla cum superstitione*] without all superstition, being voyde of opinion of worship, merit, or necessitie, but in a good intent, thereby to gaine more reuerence and admiration vnto this diuine Sacrament, and to exercise the deuotion of mens minds in the celebration thereof: vntill at the length they grew to that height of impietie and superstition which is to be seene in the Church of Rome at this day.

Probl. p. 176.

M. Perkins, although he acknowledgeth not any further Antiquity of the vse of the Crosse in either Sacramēt, beyond the 400. yeere after Christ, yet doth he confesse; first, that *Crux transiens apud puriorem ecclesiā communiter in vsu fuit, non Crux permanens*: The transient signe of the Crosse was in common vse in the purer Church (meaning the signe done suddenly with the finger) but the signe of the Crosse in any mettall not till 400. yeeres after Christ. Secondly, that for the first 300. yeeres after Christ (which he calleth the purer Church) it was vsed as a signe of the externall profession of Christian faith. Thirdly, that miracles were done of God at the signe of the Crosse, that had ioyned vnto it a manifest or at least a secret inuocation of the name of Christ crucified: so that the vertue was not to be imputed vnto the signe of the Crosse but vnto the faith of the worker and inuocation of Christ. Much time would not suffice to reckon vp the Testimonies of Authors who haue iustified the anciēt Churches in the vse of the Crosse. Therefore because Bishop Jewell hath discussed this mat-

ter at large, I haue referued his Testimony for the next Section. Hitherto of our seuerall Answers vnto your particular Accusations.

SECT. XIII.

*Our Confutation of the Non-conformists Detractions,
against the vse of the Signe of the Crosse,
by their owne Witnesses.*

I wish that this whole cause may be determined by him, vnto whose iudgment you do often appeale, in the whole question of Ceremonies; and whose name we acknowledge to be most worthily honourable in the Church of Christ.

Bishop Iewel therefore doth expresse his iudgement, as followeth: *The signe of the Crosse, I grant, was had in great regard, and that the rather both for the publique reproach, & shame that by the common iudgement of all the world was conceiued against it, & also for the most worthy price of our redemption, that was offered vpon it, (which he speaketh of the practise of Christians, before the dayes of Constantine; & then after the application of the example of the Emperour Constantine, concerning other Princes, he addeth) Euen so Christian Princes, at this day, vse the same Crosse in their Armes, and Banners, both in peace and in war, in token that they fight vnder the Banner of Christ. Last of all, where as M. Harding saith, that the Professors of the Gospell cannot abide the signe of the Crosse, Let him understand, that it is not the Crosse of Christ, or the signe thereof, that we find fault withall, but the superstitious abuse of the Crosse. God be thanked, that they, whom M. Harding condemne, haue bene able not only to abide the signe, but also to take vp their crosse, and to follow Christ, and to reioyce and triumph in the same.*

Iewel art. 4.
pag. 371. of
the last Addition.

Iewel lb. pag. 372.

Do you not now perceiue what a large & sound lecture

this admittable Doctor in Gods Church hath read vnto you, and in how many points your gainsaying of the vse of this *signe* is confuted?

First, *Bishop Iewell* approueth of the *signe of the Crosse*, as it is made a *significant Token* of Christian Constancie in *Banners*; which you will not abide to haue place in the Appendice vnto the ministration of Baptisme.

Secondly, he alloweth the ancient vse of the same *signe* at the time of Celebration of *Baptisme*, notwithstanding the execrable *abuse* thereof in the *Romish* Church; which you vrge as a necessarie Cause, to haue it vtterly abolished.

Thirdly, you commonly alledge, and that not without some ostentation, a multitude of Diuines, as (albeit in Titles, rather then in truth) Aduersaries to these and all such kind of *Ceremonies*: Notwithstanding he bringeth in the Consent of holy men and Martyrs (that is, Witnesses of the faith of Christ,) who vndergoing the *morall Crosse* (which is persecution, euen vnto Martyrdom it selfe) were also witnesses of the lawfulnessse of this *Ceremoniall signe of the Crosse*: so that you can haue small Cause to account your suffering for Contradicting this *Ceremoniall Crosse*, the *morall Crosse of Christ*.

Fourthly, the same godly Bishop noteth these Martyrs to haue admitted of this *signe of the Crosse* (that I may so say) *iam flagrante delicto*: euen when the *abuse* of Popish superstition and Idolatrie was at the height, and when in detestation thereof, they yeilded vp their dearest liues vnto Christ, which notwithstanding in your Conceits cannot be vsed without *superstition*, euen now, when superstition is banished.

Wherefore the Argument (wherewith I will conclude this part of Confutation) standeth strongly against

gainst you thus. Seeing that the vse of the *Crosse* was (as hath bene confessed by your best witnesses) void of *superstition in purer Antiquitie*, the same (notwithstanding the former *abuse* by *Papists*) may be practized in our Orthodoxe Churches with like sincerity. The reason is euident, because there is the same possibilitie of reforming of an *abuse* that there is of correcting an error. As therefore our Church hath by the mercie and grace of God, purged her selfe from the erroneous opinion of *Poperie*, and now defendeth the Primitiue Catholique truth, concerning the *signe of the Crosse*; so may shee as well be thought to haue abandoned the *superstitious* practise of *Poperie*, and to haue reduced this *signe* vnto her primitiue lawfull vse: whereof *M. Bucer* said (euen in the first time of the reformation of religion, when as yet the *signe of the Crosse* was *Idolatrously abused* by *Papists*) that it might haue, among the truly-professed, a Christian vse: *Hoc signum, &c. This signe* (saith he) *not onely because it is most ancient, but also for that it is plaine, & for a preser admonishing vs of the Crosse of Christ, is neither vndecent, nor unprofitable.* Whereunto might be added the consonant iudgements of *Chemnissius*, *P. Martyr*, *Zanchy*, and others: but I hasten to the third Ceremonie.

*Bucer in
Centur. ordi-
nat. Ecclesi-
cap. 12.*

CHAP. III.

Our particular defence of the Innocencie of the Third Ceremony, which is the gesture of Kneeling, at the receiuing of the holy Communion.

SECT. I.

TH E Non-conformists inlarge themselves, in this Argument; seeking to oppugne it by all the vehemency, and violence of affection that they can: but, when their Exceptions, and Accusations shall be thoroughly discussed, they will perceiue (I hope) that they haue not bene more hot in their Zeale, then cold in their Reasons; whereunto I now proceed, according to my former methode, both *Answering*, and *Confuting* their *Accusations*, against this *Gesture of Kneeling*.

SECT. II.

The first Accusation, used by the Non-conformists, against the Gesture of Kneeling, at the receiuing of the B. Sacrament, is from the example of Christ and his Apostles.

M. Hy.
M. Hi.

That which is contrary both to the example of Christ, in the first Institution, and also to the example of the Apostles, and primitive Church successively; and that which is against the intention of Christ, being in it selfe Idolatrous, must needs be abolished, as unlawfull. But such is the Gesture of Kneeling, in the receiuing of the Eucharist. Ergo, it is to be changed.

Our

Our Answer.

Here are, almost, *tot media, quot verba*: and therefore you are to be intreated to resolute your confused *Prosyllogisme* into severall parts, for our more plaine and expedite course, in this our dispute. Beginne at the first point, by examples.

SECT. III.

Their first Instance in the Example of Christ.

We are to imitate Christ and his Apostles; but Christ did *mini-* Abridg. Linc.
ster siting at Table. And is it not wicked (saith one) not to imi- P. 56. & P. 57.
tate his doings, of whom it is said, that he did all things well?

Our Answer.

Christ, doubtlesse, did all things well: but you do not well, by abusing the example of Christ, to proue a necessity of the imitation thereof. This I make bold to affirme, and I hope not without good grounds. First, by Reason.

SECT. IIII.

Our first Reason; for Confutation of the Non-conformists former Assertion.

When we come to enquire the strict manner of Christ his Gesture; out of the Euangelists, we heare S. Mat- Math 26. 10.
thew saying, ἀνακλιθε; and S. Marke, ἀνακλιθῶν αὐτῷ; that Mark. 14. 18.
is, (as Calvin and Beza render it) *discumbentibus illis*: It is not * ἀνακλιθῶν, or ἀνακλιθῶν, that is, *Sitting*; but ἀνακλι- * of ἀνακλιθῶν,
μεν, which may be as well, *Lying downe*: and the E- or, ἀνακλιθῶν.
uangelist S. John, concerning Christ saith, ἀνακλιθεύων, Ioh. 13. 12.
that is; He fell downe, or (if you will) laid himselfe

Ioh. 13. 23.
Bar. Tom. 1.
pag. 198. &
pag. 200. he
bringeth for
the most part
things cited
out of a
booke called,
Liber Ritua-
alis.

downe, as the same Euangelist (vsing the first word, saith concerning S. Iohn himselfe) *ἐν τῷ κόλπῳ ἀνακείμενος*, [*recumbens in sinu*] lying upon Christ his breast. Baronius by these phrases is induced to thinke, *verisimile esse, Christum, & Apostolos lectis discubuisse*; which phrases of speech Interpreters haue diuersly rendered, not according to the very propriety of words of the Euangelists, but according to their different conceits, about his *Gesture*, which we may not deny to haue bene a kind of *Sitting*. But yet when we shall aske more precisely the continued manner of the *Sitting*, whether vpright, or rather somewhat leaning; or what the expresse forme of his *Gesture* was, it is left by the holy Euangelists in such an vncertainty, that we may iustly collect from thence, that Christ intended not to make his *gesture* to be an exact patterne of necessary imitation to be continued in his Church.

SECT. V.

Our second Reason of confuting the Non-conformists.

This may be taken *à paribus*, that is, from diuerse other like circumstances of Christ his practise, wherein the Non-conformists neither do, nor can challenge any right of imitation. This case will be euident, if we shall consult with the Euangelicall Storie, concerning Christ his first institution of this Sacrament: where we obserue related vnto vs both the *Example* and *Precept* of Christ; the *Example* is shewne in his preparation for this Communion; his *Precept* is specified in the act of Administration. Concerning his *Example* of preparation, these diuerse circumstances appeare, the first is of the *Persons*, who

who were *Twelve*; or, if you will, but *Eleven* disciples: the second, in respect of the *Sexe*, onely *Men*: the third is of *Place*, in a priuate *House*: the fourth of *Time*, it was in the *Night*: the fift of *Gesture*, which we acknowledge to haue bene a kinde of *Sitting*: Not to insist vpon the nature of the *Bread*, nor the mixture of water with *wine*, or the like.

Now if the example of the first Institution, in these circumstantiall points, be for perpetuall, and necessary imitation; then farewell, from this Communion, all women, by reason of their sexe; and also men, aboue eleuen or twelue, because of their number; and let vs vse it rather in priuate houses, than in publique Temples, because of the circumstance of place, which was a chamber; and concerning the time, not in the morning, but onely in the night. Is not this then a singular aduerseness, in these men, so to impugne the ordinance of our Church, by exacting *sitting*, which is but one onely circumstance of the first institution of this Sacrament, that they do consequently condemne themselves, as Preuaricators in almost all the rest?

SECT. VI.

Our second grand Confutation, of the Non-conformists, is by their owne Witnesse.

Your owne Witnesse, to wit, *M. Beza* and *Zanchius* ^{Beza, Zanch.} do willingly confesse, the one touching *unleavened bread*; the other concerning the *mixture of water with wine*; that we are not bound to an *imitation* of *Christ*: And this they conclude, but not without as iust premisses, and good reasons, as can be required; which ^{See below, sect. 16.} will appeare in Answer to your second accusation.

SECT.

SECT. VII.

*Our third grand Confutation of their first Exception,
is from the practise of the Non-conformists
themselves.*

It is true; *Christ* did administer this Sacrament in a kind of *Sitting-gesture*, and in the same *Gesture* did the *Apostles* of *Christ* receive it. The maine question is, whether the Church be bound to the strict *imitation* of all such circumstances of the first administration? You challenge a precise obseruation thereof; and we desire you to be satisfied from your owne practise: for *Christ* is found *Sitting* at one Table with his *Disciples*, vnto whom he still *Sitting* distributed the blessed Sacrament, as vnto his Communicants; but you, in the Administration of this Sacrament, departing from the Table of the Lord, walke from person to person, and deliuer these holy Rites vnto them.

Say now (I pray you) is there any iust resemblance betweene *Sitting* and *walking*; or is not the example of *Christ* as good a prescription, for *Gesture*, vnto Ministers how to distribute the Eucharist, as the example of the *Apostles* can be vnto Laicks, how to receive it? Wherefore, the pressing of your first exception was but the shooting an Arrow vp directly into the Sky, without all regard, that, in falling down, it must necessarily light vp- on your owne heads.

SECT. VIII.

*Our determination of this first point, concerning the
first Accusation, from the Example
of Christ.*

That we may more accurately determine this whole
doubt,

doubt, consider, we pray you, that the Acts of *Christ*, concerning the institution of this Sacrament, were of two different sorts; some were onely occasionall, and accidentall; and some were truely Sacramentall and Essentiall. I call them Occasionall, which accidentally fell out, by occasion of *Christ* his celebration of the *Passeouer*; which, being the Sacrament of the Iewes, was at the same time to expire and die; at what time the Eucharist, the Sacrament of the new Testament, was to take life and breath. Now then, the circumstances of the *Passeouer* occasioned *Christ* to institute this Sacrament of the Lords Supper, onely with his owne family; onely with men; onely in a priuate house; onely in the night; as hath bene said: Whereunto some do referre also the circumstances of the bread, that it was *Azyme* and *unleavened*; as then, necessarily required in the celebration of the *Passeouer*; and of the *Cup*, that it had a mixture of water in it, to allay the spirit of the wine; according to the ordinarie custome of that Country.

But the Acts, that were essentiall, and necessarily to be performed, in this Sacrament, are all vnder that expresse commandement of *Christ*, saying, [*Do this &c.*] *Math. 26.* beginning first at these words, *Christ* tooke bread, and when he had blessed it, he brake &c. All which circumstances, deliuered by *Precept*, the Church is tyed to obserue.

Vpon this occasion, it were no great difficulty, to shew how the Church of *Rome*, at this day, hath degenerated from *ancient Rome*, by transgressing the commandement of *Christ*, who said, *Do this &c.* and by doing contrarily, in diuers weighty & obseruable points, and circumstances, there commanded by *Christ*: as namely, first, *Christ* tooke bread, gaue thanks, and blessed

it; *Ergo*, the consecration that *Christ* vsed was in prayer, and not in these foure words, *This is my body*. Secondly, *Christ* taking bread, brake it, and (as is confessed) took diuerse parts out of one loafe; and set not before them (as it were so many breads) diuers wafers. Thirdly, *Christ* gaue it vnto them, saying, &c. *Ergo*, they heard what he said; and his words were not vttered, or rather muttered in an vnaudible voice. Fourthly, *Christ* commanded them, saying, [*Take*] *Ergo*, he spake vnto them in a knowne tongue, and not in a language they could not vnderstand. Fifthly, *Christ* gaue, saying, *Take*: *Ergo*, doubtlesse (for the point is confessed from the light of Antiquity) so they tooke it, as he gaue it, namely, with their hands, and had it not put into their *mouthes*. Sixtly, *Christ*, that said to them all present [*Take*] said also [*Eate*] *Ergo*, the vse of the Sacrament, was propounded to be eaten, and not to be onely gazed vpon; and persons present were Actors, and not Spectators onely. Seuently, *Christ* likewise tooke the Cup, giuing it vnto them saying, *Drinke you all of this*: *Ergo*, the Communicants did equally participate of both the Elements, as being the pledges of both the *Body and bloud of Christ*; not dismembring the Seale of the Couenant, nor defrauding the faithfull of their complementall right. Lastly, *Christ* expressed the speciall end of the Eucharist, *Do it in remembrance of me*; which is, as *S. Paul* doth interpret it, *Shewing the Lords death*: *Ergo*, it is vnproperly called a *Sacrifice Propitiatory*, seeing that the death of *Christ* is thereby onely *Commemoratiuely* shewne, and not operatiuely, and corporally executed herein.

1. Cor. 11. 26.

Thus we finde, that how many actions haue bene mentioned, concerning the Institution of *Christ*, so many preuarications and transgressions haue bene committed

mitted by the now Church of Rome, which the ancient mother Romane Church would haue condemned as sacrilegious, if they had bene practised by any Church in her time. But you call vpon vs to consider your next Exception.

SECT. XI.

The second Accusation, vsed by the Non-conformists, against Kneeling, is from the Intention of Christ; by foure pretences.

Their first pretence is from the nature of a Banquet.

Christ ordained this for a banquet, whereat we are to all the part of the Guests of Christ: in imitation to resemble our Coheship with him in his Kingdome: now it sutes not with a Coheship, or Guest, with Christ, to kneele at the Table; and it is contrarie to the Law of Nature, to Kneele at a Banquet, which is a Gesture of inferiority, and abasement: and we may not lose our fellowship with Christ to sit thereat, whereby Christ would represent vnto vs our Banquet in heauen.

Abridg Line.
p. 61. &
Dispute.
M. I. arg.

Our Answer.

We acknowledge this Sacrament to be the most gracious Banquet, that euer was ordained for the sonnes of men: But how? As a bodily Banquet, trow yee? No, for if our Sauour had meant to haue furnished out a bodily Banquet, he would haue bene more plentifull in other varieties, than in Bread and Wine. But it is a mysticall Banquet, for the replenishing of our soules spirituallly with the body and blood of Christ; which we feed vpon, *Non dente sed mente; non per fauces, sed per fidem*: that is, Rather with the minde, than with the mouth; as the Fathers speake. And therefore you are not to re-

quire, or expect therein the very forme and fashion of an ordinary *banquet*, where it will become men to talke, eat, and drinke, to inuite, and pledge one another; and how then can you exact of vs the manner of *Sitting*?

And for any of you so to speake of *familiaritie*, and holding it vndecent for *adopted Coheires* with *Christ* to *kneele*, at the receiuing of this Sacrament; I thinke it can hardly be heard, euen of some of your owne fellowship, without some horror of mind. For seeing that the Right of our *adoption* is the same in vs, without the Sacrament, which it is in the receiuing thereof; then, by your Argumēt, it must be held an *Indecorum* in any Christian to be seene praying any where vnto *Christ*, the Son of God, vpon his knees.

SECT. X.

Their Reply.

The Disputat.

It is one thing to be a Coheire, and another thing to act the person of a Coheire; at other times when we present our selues in supplication, then take we vpo vs the persons of suters, & so we humble our soules in prayer: but at this Banquet we represent the persons of Coheires, as we shall be at the great Supper in heauen, and now it is our office to giue resemblance hereof.

Our Answer.

Luke 14. 16.

We haue indeed such kind of Similitudes in Scripture, to shadow out vnto vs the happie fellowship of the *Communion of Saints* in heauen; as the calling it a *great Supper*, wherein *All things* are prepared: namely, that either the infinit loue of God would, or the omnipotencie of the same loue could provide for the eternall enioy-

enjoyment of the faithfull in Christ Iesus; who talketh furthermore of *Sitting, eating, and drinking, in his Kingdome*. But to tell vs that this Supper of the Eucharist was propounded, to be an expresse and proper Type and Similitude of the heauenly, is more than, I thinke, any Ancient learning euer taught.

For the immediate mysticall object of this Supper, is the *body and blood of Christ*; the words of *Christ* pointing it out, *This is my body*, and *This is the new Testament in my blood*: But how? Of his *body and blood*, as glorified in *heauen*? No, but as Crucified and shed on the *Crosse*: which is expresse sufficiently by *Christ*; calling it *blood shed for you*. And the end of this Sacrament is set downe thus; *In remembrance of me*. Now *Remembrance* is not of things to come, but only of things past, to wit, the worke of Redemption by his Passion, in his *body and blood*; whereof Saint Paul hath made a plaine Comment: *As I. COR. 11. 26. often as you eate of this bread, and drinke of this Cup, you shew the Lords death till he come*. Which Comment was taken from the Analogie of the Sacrament with the thing signified thereby; for the *bread broken* betokeneth his *body Crucified* for vs; the *wine poured out*, resembleth his *blood shed*, and separated from his *body*. Can you find in all these any one Type of the Celestiall ioy, which is signified else-where, by the promise of *eating and drinking in the Kingdome of heauen*?

Neither can it be to any purpose, to say that in giuing vs his *body & blood*, in this Sacrament, we haue bequeathed vnto vs all the benefits of his death, and passion, and Consequently all the ioyes of immortalitie, which may be prefigured by our *eating and drinking at this Table*:

Tit. 3. 5.

Ioh. 3. 5.

for *Signes* and *Types* are resemblances of immediate objects, and not of objects remote, and consecratorie: as for example; *Baptisme is the Lauer of Regeneration, a Sacrament and Signe of our new Birth*, whereby we haue entrance into the Kingdome of grace; and so consequently we haue interest in the Kingdome of glory, as *Christ teacheth; Except a man be borne againe by water and the Spirit, he cannot enter into the Kingdome of heauen*; signifying, contrarily, that the *new borne*, shall enter into *heauen*: yet is not *Baptisme* a *Type* of the celestiall and triumphant estate of Gods children, but of our new birth, by sanctification, in the Church militant.

This will appeare as clearely in the Sacrament, which we haue in hand; for the benefite of our redemption, by the *body and bloud of Christ*, hath many dimensions, and euery one of infinite extent. Look downe into the profundity of the bottomelesse pit, we are *redeemed from death, diuell, and the eternall torments of hell*: Secondly, looke vpon the Latitude, besides, and about vs, in which respect we are *redeemed from the thraldome of sin*; and both from the *morall* world of wicked Reprobates, and the *materiall* world of this earth; the one reserued for the fire of hell, neuer to be consumed; and the other to be consumed with the fire of the last day. Lastly, look vp to the altitude, and height of our Redemption, and it reacheth vnto the euerlasting ioy and glory of Gods Kingdome. All these, in euery degree infinite, benefites are merited for vs, by the royall purchase of Christ, through his passion; yet the *bread and wine*, are onely the *symbols and signes*, representing vnto vs his *body and bloud*; but not those other consequents thereof: Except you will say, that we haue likewise herein *Types* of our deliuerance from hell; and separation from

from the world of earth, earthly and carnall men, and so forth. By all which, this your so glosing and specious an Argument of a Type of Coheirship, proueth to be but an Image and Type of a selfe-pleasing conceit.

SECT. XI.

Their second Pretence, to prome the intention of Christ.

That wherenpon the Supper is placed is called a Table, 1. Cor. 10. You cannot be partakers of the Table of the Lord and the table of deuils: The Communion booke commandeth vs to prepare our selues for the Lords Table; and Christ noteth this Table to be a resemblance of our heauenly societie, telling his disciples, saying, You shall eate and drinke with me at my Table in my Kingdome. Therefore must we still retaine our prerogative of our Coheirship of Sitting, because this is a Table-gesture, according to the Country wherein we liue. The Dispute.

Our Answer.

Your former fancy hath taken that impression in your braynes, that now whatsoeuer you look vpon, doth seeme vnto you to be of the same colour, and to make for the manifestation of your former pretence. And therefore now the Table of Christ must needs inferre the like Table, wheresoeuer the Sacrament is administred; and this Table must inforce a Table-gesture of Sitting; and this Table-gesture must resemble the Coheirship of the faithfull with Christ, in the Kingdome of heauen: and all these you hold to be essentiall points of this Supper. But if [I might be suffered to pose you from point to point, according to this our methode, I thinke that you would not be so farre in loue with your owne conceit.

First [A Table.] Christ had an artificiall one; for so

so the *Passenger* required, and the place afforded: but let vs suppose the woman *driven into the Desert* (as it is in the Apocalyps) that is, the Church, or any part thereof to be in distresse, in a *Wildernesse*, where no *Table* can be had; do you thinke that the *Grasse*, or ground (as it did in the miraculous Banquet of the feeding of *five thousand with five loaves and two fishes*) may not serue the turne?

Secondly, you exact that there be vsed at this one *Table* a *sitting gesture* for all the *Communicants*: as though, without *sitting*, they could not be *Partakers* of the *Table* of the *Lord*: But suppose (which happeneth yearely in many parishes within this Kingdome) that a thousand, and sometimes two thousand *Communicants* are assembled, may not I (as *Andrew* said of the *five loaves and two fishes*, for the satisfying of *five thousand people*) say of one *Table*, *what is this for so many?* Can you prepare one *Table*, to containe thousands to sit on ewith another; for resemblance of our ioynt communion in heaven? Or if not, will you haue vs thinke that *Christ* doth exact of his faithfull a circumstance of *Impossibility*? Be you rather perswaded, that if the *bread and wine*, being set on one *Table*, shall be distributed to some thousands of people, although placed in *Seats*, separated from the *Table*; yet is each one of them *Partaker* of the same *Table of the Lord*. And this is not infringed, but established rather by the Text, which you haue alleaged: *You cannot be partakers of the Table of the Lord, and of the table of diuels.* For by the *Table of diuels*, is meant euery Altar, whereupon there was offered any sacrifice vnto Idols; where the Heathen people were made partakers of those sacrifices, not by *sitting* at the Altars; but by receiuing part of those sacrifices, and

and *Libamina*, which were immolated, and offered vpon such Altars.

As for your resemblance of *Cohairship*, and fellowship with *Christ*, in his Kingdome, by thus sitting at one *Table*, in receiuing of the holy Communion; I haue proued that it is but your priuate and pertinacious figment: And for further euidence, we are to enter into consideration, what person it was that *Christ* did sustaine, at the celebration of his owne *Supper*; was it of a *Lord*, or else of a *Seruant*? The Tenure of the first Institution runneth thus: *He tooke bread, brake it, and gaue it vnto them. -- Likewise he tooke the cup, and gaue it vnto them.* These are Acts of Ministration, which he put vpon his Apostles, and all other Ministers of the Word and Sacraments, saying, [*Do this &c.*] If any could possibly doubt hereof, *Christ* himselfe would resolute them, who saith a little after, *I am among you as him that serueth.* And I trust that you dare not affirme, that *CHRIST*, in his ministration of this *Supper* of Grace, was a *Type* and *Figure* of himselfe, in the estate of his *Cohairship*, which is in his Kingdome; for so shall you confound things infinitely distant, Ministration, and Dominion; estate Militant, and Triumphant; Lord, and Seruant; Earth and Heaven.

Let vs therefore compose our minds vnto a Christian moderation, and thinke, that we are at this Feast, both Suters in prayer, for remission of sinnes; and Congratulators, by thanksgiuing, for remission of our sinnes, and all the Royall Benefites of his Death and Passion: And not to presume too much of such familiaritie with *CHRIST*,

L1

which

which seemeth to thrust out *Humility* from this Banquet, and *Type* of *Christ* his *humiliation*: But be it sufficient contentment, that we might be but as *Ostiaij*, *Doore-keepers*, in that *Celestiall Temple*; and not presume that, by vertue of our *Cohairship*, we must needs set our selues vpon the same *Tribunall* with *Christ*, who is set at the
 Eph. 1. 20, 21. right hand of God in the heavenly places, farre above all *Principalitie*, and *Power*, and *Might*, and *Domination*, and euery name that is named, not onely in this world, but also in that which is to come.

SECT. XII.

Their third Pretence, to proue the Intention of Christ, is from the due disposition of the Receiver.

Abridg. Linc.
p. 61.

The Disposition of heart, which is required of vs, in our very Act of receiuing, is not so much humility, as assurance of faith and cheerefulnesse; which is much better expressed and shewed by the gesture of Sitting, than of Kneeling.

Our Answer.

You will not thinke, I hope, that *Humility* doth hinder the *assurance of faith*; or that the difference of outward *Gesture* must needs set *Christian vertues* at variāce; but you suppose that *faith* is more welcome to this Banquet than *Humility*: and that therefore *Faith* must be attended with the *gesture* called *Sitting*; but *Humility* must not be suffered to haue her handmaid, called *Kneeling*, to waite vpon her. I maruaile who made you *Vsher* at this feast. But let you these two *Vertues* alone, and they will walke hand in hand, as louing *Sisters*, and both haue their seruants attending vpon them, in the
 same

same actions. To this end I propound vnto you two Theologicall concords.

The first concord is betweene *Faith* and *Humility*, in that myrrour, which is set forth by our Sauour in the Gospell, concerning the great man that said vnto *Christ*; *Lord, I am not worthy that thou shouldest come vnder my Roofe*: Thus doth *Humility* vnucile her selfe: but what said his *Faith*? *Speake thou* (to wit, *Christ*) *the word onely, and my seruant shall be whole*. This was such an admirable assurance of *faith*, in the estimation of *Christ* himselfe, that he said: *Verily, I haue not found such faith, no not in Israel*: and yet this *Faith* and *Humility*, in this one act, *kissed each other*. Math. 8. 8.

The second concord is to be seene betweene *Humiliation* and *Thankfulnesse*, euen in the *Gesture* of *Kneeling*, as it is often and plainly recorded in holy Writ: for the Prophet *Dauid*, in a Psalm of *Thankfulnesse*, doth exhort the true Worshippers thus: *Let vs come before his presence with giuing of thanks*: How? By *Sitting* or *Standing*? (So peraduenture the presumption of some would say:) but the Prophet, as it were by way of preuention, saith: *And worship, and fall downe before the Lord our Maker*. Will you see this acted? *One man of ten persons, that were cured of the Leprosie, returning and glorifying God, fell downe at Christ his feete, giuing him thanks*. Psal. 95. 2. Ver. 6. Luk. 17. 15. 16.

And if you shall say, that this *Thankfulnesse* was not so well expressed, by this gesture of *Humility*, which is *Kneeling*; then may you as well impute a peece of *Indecorum* vnto the twenty foure *Elders*, more then was meet, when, in their act of yeelding glory and praise, they are said to vse the same gesture of *kneeling*: and accordingly, you might spy out a lesse seemeliness in the *Angels*, who

are described by a kind of Analogie, and resemblance, to use their *Humiliation* by *Kneeling*, in worshipping and giuing God thanks. You must seeke out, for your owne reputation sake, some more tollerable reason than this, to proue your pretended *Intention* of Christ; or else confesse that you intended nothing, but to wrangle with the Church.

SECT. XIII.

Their fourth pretence to proue the Intention of Christ, is from a pretended meannesse of the Element.

Abridg. Linc. p. 67. *If our Saniour had intended that the outward Elements should haue beene thus reuerenced, he would not haue made choice of bread and wine, which are so common and base.*

Our Answer.

It seemeth then, by this Obiection, that you fancie *Ambrosia*, *Nectar*, *Manna*, or some such other Element of a more perfect nature, which may in your opinion, deserue such a *Reuerence*: Whereas the Sacraments of *bread and wine* are by you esteemed but *base*. I cannot, for my part, but blush in your behalfe, to heare such Turkish and Heathenish language, proceed from any Professour of Christianitie. Haue you not yet taken out *S. Peters* lesson, *That which God hath sanctified, let no man call common*? If he could speake thus much of ordinarie meates, what an impiety must it be, to *abuse* these Elements, which are consecrated vnto a *Sacramentall use*, to be *Seales* of the *Covenant* of grace; and are most fit, of all other creatures, to expresse our vnion with *Christ*, and communion with all faithfull Christians?

This I vrge not, as perswaded that you can be so irreligiously minded, as your words may import; but to let you

you vnderstand that you haue bin so far transported with
preiudice, as that when you spake against due *reuerence*,
in receiuing this blessed Sacrament, you could not but
speake irreuerently.

SECT. XIIII.

*Their fift Pretence, to prooue the Intention of Christ, a-
gainst Kneeling, is from the example of
the Apostles.*

It were great Hypocrisie in vs to pretend greater Reuerence and Abridg Line.
Denotion in receiuing of it, then was in the Apostles; nay if it were p. 56.
*fit for vs, to vse Kneeling, it was much more fit for the Apostles, in re-
gard of Christ his corporall presence among them.*

Our Answer.

This Consequence is a *non sequitur*, and that in di-
uers respects; first, in respect of the purpose of *Christ*,
who then made himselfe familiar with his disciples, that
he might the better instruct them, whilest he was yet in
the forme of an ordinary man; in so much that at the
time of the institution of this Sacrament, he rose from
Table, and would needs wash his disciples feet: to what
end? *I haue giuen you an example (saith Christ) that as I* Ioh. 13.
your Lord and master haue washed your feet, you also ought
to wash one anothers feet: And further professeth himselfe
to haue bene amongst them, not so much as one that
sat at Table, as one that was seruant vnto them. But after Luk. 22. 27.
his Ascension and glorification, the precept was laid vp-
on All, that *All Knees should bow vnto him:* which ge- Phil. 2. 10.
sture, if it ought to haue bene performed at the sight of
*his presence in the flesh, then must they haue bene al-
wayes Kneeling.*

Secondly, in respect of the Apostles themselves, who were the first choice and immediate Embassadors for Christ, and instruments of reconciliation of the world, by means of that most Royall Embassage, which they received from Christ, the King of glory; and not so only, but also who were indued with all kind of graces of Gods Spirit, as well of *gifts* called *gratū facientia*, as *gratū data*. But we, who are exceedingly inferiour vnto those golden vessels, that were so excellently indued and sanctified, ought to thinke it our dutie, that the lesse wee are in our selues, for gifts and graces, the more we should contend to excell them (and true *humilitie* is voyde of hypocrisie) in *humiliation*.

Thirdly, the Consequence of this your owne Consequence, may teach you to recant and reuoke your Conclusion; seeing that it must follow, that forasmuch as we haue no example (as I remember) of any Apostle, that did, vpon any occasion, vse the precise *gesture* of *kneeling* vnto Christ; it must therefore follow, by your learning, that we ought not to kneele in our ordinary prayers, which we make vnto Christ. *περ̃ περ̃ τ̃̃ς μαρίας* ! For it is no lesse.

Finally, you may not impute this to ignorance, or arrogancy in our Church; as though she either knew not the Institution of Christ, as well as other Churches; or that, knowing it, she thought her selfe wiser than the Apostles in the alteration of their *gesture*: for things *indifferent* haue their alterations and Changes, as Ships haue their diuers motions and turnings, according as their Pilots, in their discretion, shall by varietie of accidents, as it were diuersitie of winds, be occasioned to turne or returne them.

SECT. XV.

Our generall Confutations of all the Non-conformists pretences, shewing; That it was not the Intention of Christ to bind his Church to the Gesture of Sitting, in receiuing the Sacrament of the Lords Supper.

Our first Confutation.

Our former distinction betweene the Ceremonies, v-
sed by Christ, at the time of the Institution of this Sacra-
ment, whereof some were onely *accidentall*, (which fell
out by occasion of the Celebration of the *Passouer*, and
other Circumstances of that time;) and some *essentiall*,
which were such as were comprised within the Lists
of Christ his Precept of, *Doe this, &c.* doth fully
discharge as well vs, in respect of the Ceremonie of ge-
sture, in *sitting*; as it doth our Opposites, in respect of
the Circumstances of *time, place, number* of Persons, and
of the Non-conformists manner of Administration, in
the Celebration of this Sacrament; as hath bene al-
ready euinced from such speciall Euidence, which it will
be sufficient in this place onely to haue pointed at.

See about
Sect. 5. and
Sect. 11.

SECT. XVI.

*Our second Confutation, concerning the Intention of
Christ, from their owne Witnesses, acknowl-
ding, that the Intention of Christ was not to
bind men vnto an imitation, in the
Circumstantiall points of the
Sacrament.*

Two Witnesses may be as good as two-score, for the
Clearing

Zanch de
Redempt: l.
1. de Cul.
Dei exte: p.
488.

Clearing of this point, especially beeing in the iudgement of the Non-conformists so iudicious and Orthodoxe. Zanchie. These things onely (saith he) that Christ commanded at his last Supper, belong to the substance thereof: for he gaue two precepts, the one in these words [*hoc facite*] Do this: in saying [this] he commandeth two things; [*primum ut totum; secundum, ut tantum faciamus, quod ipse fecit:*] so that nothing must be added or diminished. The next precept is in those words of doing [In remembrance of me] saith Christ, which, in respect of vs that recieue it, belongeth to the essence of the sacrament. But if we shall alter any thing, which is not commanded of God, or adde that which is not essentiall, but onely accidentall; and that not as necessarie, but as indifferent, or decent, or for order, or edification; it followeth not that the worship instituted by Christ, is any whit changed. As for example, Christ instituted this Sacrament in the night; but the Apostles exercised it afterwards in the morning, shall this be accounted a detracting from the institution of Christ? No, for Christ commanded not that it should be celebrated in the night, but onely that we should Do [*Quod, non quo tempore*] What, and not in what time, he did it. The same may we say of [*Vinum dilutum*] the mixture of wine with water, used in the Church in the dayes of Iustin Martyr, according as Christ (which is probable) did. Adde vnto this, that the ancient Bishops, in the Administration of the Supper, changed their vestures; which did not appertaine to the altering of the Supper: but that, which is either taken away from the institution, or added thereunto, as necessary, that doth corrupt the Lords Institution. The Apostles did not imitate Christ, in putting off their garments, and washing of others feet, as Christ did, because this belonged not vnto the essence of the Sacrament. The essentialls are comprehended vnder those words of Christ

Zanch. Ibid.
pag. 491.

Christ, [*hoc facite, Do this*] which he spake concerning washing of feete.

Our second Witnesse is *M. Beza*, who writing his *Beza, Epist. x. p. 25.* resolution, concerning another question, *viz. whether* the people might receive the Sacramentall bread, from the hands of the Priest, with their mouthes onely, and not with their hands: doth determine as followeth; Christ commandeth vs to take it, and the receiuing with the mouth, is a kind of taking; not but that it were better to receive it according to the first example, both with hand and mouth: but that which is better, is not alwayes absolutely necessary. You will say that Christ commanded the other, in saying, [*Take*] I grant it, but so, as to understand that [*primaria intentio Christi*] his primarie intendment was to preserve the forme of the Sacrament, and not to stand too strictly upon that, which is not absolutely necessarie. Christ commanded vs to Baptize, signifying immersion; shall we therefore say that Aspersion is no right Baptisme? so then, [*ipsa sumptio, non sumendi modus precise praescribitur,* Ibid. pag. 7x.] but you will say, we are commanded neither to adde, nor detract any thing from the institution of Christ; I grant it, but the question is who are to be said to adde, or detract, &c.

I cannot forget, that this aberration of Popery hath bene condemned by me, as a transgression of the precept and practise of Christ, who, as he gaue the Sacrament into the hands of his Disciples, so did hee also ordaine, that it should bee obserued; that being one of the Circumstances, whereof he commanded, saying, [*Do this:*] so that the contrary *Doing* of the Papists, in putting the Sacrament into the mouthes of the people, by iudging them too profane, to touch such Holy Mysteries with their hands; (as if a Christian mans lippes were more hallowed than his fingers)

Mm

this

this I must still hold to be a notable peece of Superstition. And although, with *M. Beza*, I acknowledge that it doth not detract from the substance of the Sacrament it selfe, yet doth it derogate from the precept of *Christ* his Institution thereof.

Beza Epist.
21. p. 109.

M. Beza doth else where discusse the nature of *Circumstantiall* and *accidental* points in another instance. We may not contend (saith he) about the bread, whether it be unleavened or leavened, albeit we thinke that common bread is more convenient vnto the ordinance of *Christ*; for why did *Christ* use *Azymes*, but onely because at that time there was no other bread, to be had? How could these witnessses haue spoken more pertinently, or fully, to prooue that it was not the *Intention* of *Christ* to bind vs more necessarily to an imitation of the gesture of *Sitting*, at the Celebration of this Communion; then it doth to other circumstances of time, places, persons, sexes, and the like?

SECT. XVII.

Our third Confutation of the Non-conformists, concerning the intention of Christ, is taken from the Non-conformists themselves, by their owne confession of the libertie of Sitting.

Abridg. Linc.
p. 57. quoting
Bullinger.

Fox Aet.
Mon. p. 19.
Euseb. Hist.
Eccle. 1. 7. c. 8.

You your selues multiply many Testimonies, telling vs that *M. Bullinger* maketh it an indifferent thing, whether the Church receiue it sitting, or comming to the Table, but the most agreeable to the Institution (saith he) is *Sitting*. And *M. Fox*, speaking of the *Primitiue Church*, saith, that the Communion was administred, either sitting at Supper, or else standing after Supper: and in *Eusebius*,
Dionysius,

Dionysius, Bishop of Alexandria, Anno 157. writeth of the manner of one, that stood at the Communion-Table: also, Doctor Fulke affirmeth out of Gregory Nazianzen, Anno 380. who saith of the Communion Table, that it was set that men might come round about: Lastly, M. Jewell writeth that in Basil, in his time, every man was bound to take the Communion standing. Fulke against the Rhem. Test. fol. 186. Jewell Defen. Apol. p. 237.

This, which you use, in your bookes, as an Obiection against vs, we make bold to returne, as an euident Conuiction against your selues: because now you cannot but see your feet in that stocks, which is called a *Dilemma*. For if that we, as you haue said, are bound to the *gesture of sitting*, by the example of *Christ*, how commeth it to passe that you now allow of a bond of the *Primitive Church*, for the *gesture of standing*? Can you so easily suffer *standing* to shoulder *sitting* out of his due place? But if that you can so willingly admit of *standing*, why were you already so instant in pressing vpon vs the *necessitie of sitting*? or are you now so vehement, in excluding all indifferency of *kneeling*? Consider, I pray you, whether there be not the like *Analogie*, betweene *kneeling* and *sitting*, as there can be betweene *sitting* and *standing*. This Argument we haue drawne, as was said, from your owne Obiection; and so are you out-shot in your owne Bowe.

SECT. XVIII.

Their third Accusation against the gesture of Kneeling, at the receiuing of the holy Communion, from the example of the Primitive Church.

The *Primitive Churches*, for sundry hundred yeeres, used to receive it standing; for Tert. (who lived Anno 180,) reporteth thus, as the *Custom* of his time, and Tradition received from the *Apostles*, Abridg. Linc. p. 58.

that it was unlawfull to Kneele upon the Lords day, or upon any other day betweene Easter and Pentecost; and Anno 127. it was decreed in the Councell of Nice, that none might pray kneeling upon the Lords day; the reason is commended out of the Canon Law; because on this day is celebrated the ioyfull remembrance of the Lords resurrection.

Our Answer.

This Custome of the *Primitive Church*, in standing at the time of publike prayer, for the testifying of their faith in the Article of the *Resurrection*, was then held most requisite, when as yet that Fundamentall Article of Christian faith was generally impugned, and gainsayed by some Iewes; by diuers Heretieks; & by all Pagans: which occasioned the *Primitive Fathers*, in those ages, to ordaine, that all Christians, for the better manifesting of euery mans professiō herein, should vse that publike gesture of standing. Bur afterwards, when the faith of the resurrection had generally taken root in the hearts of men, the this Ceremony of standing in prayer did, by little & little, vanish in some places, together with the cause therof.

First then, in this example of the *Primitive Church*, we see a gesture of standing, as a Ceremony Ecclesiasticall: Secondly, the end thereof, for a ioyfull remembrance of the Lords Resurrection, which maketh the Ceremony to be significant: Thirdly, that this was applyed to Gods publicke worship. These considerations may serue for an ample Confutation of your former generall Positions, whereby you condemned our *Three Ceremonies*, to wit; *Surplice*, *Crosse*, and *Kneeling*, because, forsooth they are Ceremonies of humane inuention, of mysticall signification, and appropriated to the seruice of God. Now therefore, if you allow of the foresaid practise of the *Primitive Church*, why haue you formerly impugned it? If you do not approue thereof, why do you now obiekt it? But more of this hereafter.

Our

Our second Inference needeth no dilatation, which is briefly this; that the example of the *Primitive Church*, in changing the *gesture* of *Sitting* into *Standing*, doth demonstrate the liberty that the Church hath, in altering and changing all such kind of Rytes.

SECT. XIX.

Their fourth Accusation, against the Gesture of Kneeling, at the receiuing of the Sacrament, is from the opinion of the necessity thereof; as well by the learned, as by the vnlearned.

I. Of the vnlearned.

Many people in the Land thinke that this gesture of Kneeling is necessarie. Abridg. Line.
pag. 42.

Our Answer.

The error of the people, if there be any such, is to be imputed vnto two sorts of Ministers; the one kinde are too idle, or too ignorant; that they either cannot, or else care not to instruct their people, in these points: the other sort are too busie, who falsly impose vpon the Church an erroneous opinion of the necessity of these Ceremonies, which she, in their owne knowledge, hath alwaies abhorred in the Romish Professors; and disclaimed and renounced among her owne. But, it may be, the principall error is the iealousie of the Accusers, who vse to suspect an error in many, in stead of a few; or (for ought that I know) of any, that holdeth this *gesture* as *essentia*ll vnto the Communion.

SECT. XX.

Their taxation of the Learned.

Abridg. Line.
in the same
place.

Tea and the learned, as it is in the Communion booke of King Edward the sixt, say, that the vse of kneeling is to auoide profanation.

Our Answer.

Are you then of opinion, either that *Sacraments* cannot be *prophaned*; or that the Church had not reason to preuent, or auoide, the *prophanation* of this Sacrament of the *Eucharist*? If that the Sacraments were not subiect to profanation, then should they not be Sacraments. For Gods most glorious Name is subiect to mans blasphemy; Mans holy life, to infamy; Godlines, to scorne; Truth, to slander; and all sacred things, vn-to the prophanenesse of godlesse men: otherwise, neither things could be said to be *Sacred*, nor godlesse men *profane*.

As for the wisedome of our Church, in this case, she, perceiuing the blasphemous mouthes of the Papists to vilifie the *Sacrament* of our Lord Iesus, administred in our Church, with the ignominious names of *Bakers Bread*, *Vintners Wine*, *prophane Elements*, *Ale-cakes*, and such like reproachfull termes; did hold it fit, that we, by our outward reuerence in the manner of receiuing of the *Eucharist*, might testifie our due estimation of such holy Rytes (which are consecrated to so blessed an vse, as is communion of the body and bloud of Christ,) and that thereby we might repell the staine and ignominie, which such virulent and unhallowed tongues did cast vpon them.

Be you contented, by the way, to be put in mind of your owne ignorance, by confounding an *Accidental*,
and

and an *Essentiall* necessity together; whereas you ought to haue distinguished them, and acknowledged, that as it is necessary for the Patient to take some receipts of physicke, not as *essentiall*, as his daily food; but *accidental*, because of his present infirmitie: So may we say, that the *Gesture of Kneeling* is not prescribed, as a necessarie forme of receiuing the Communion; for then should we condemne not onely the present, but also the primitiue Churches; but yet as necessarie for the reforming of the *prophane*, and irreligious behauiour of many, in these wretched dayes wherein we liue.

SECT. XXI.

Their fift Accusation, against the Gesture of Kneeling, at the receiuing of the Sacrament, is from the first Inuention thereof; as being Antichristian.

The vse of Kneeling in receiuing the Sacrament, grew first from Abridg. Line. the perswasion of the reall presence, and Transubstantiation; being pag. 30. 31. neuer imoynd to any Church till Antichrist grew to the full height, there being no action in all his seruice so Idolatrous as this. It was appointed by Honorius the third, anno 1220.

Our Answer.

There are three things considerable, in our custome; the first is a *gesture* of outward *Adoration*; the second is *this* kind of *gesture*, which is *Kneeling*; the third is to know, whereunto the *Adoration* is directed. First therefore, that, in the daies of ancient *Fathers*, there was vsed an outward *Adoration*, at the receiuing of holy *Sacraments*, by bowing of the body, is so knowne a truth, that the Non-conformists themselues will acknowledge it: otherwise I should haue alleaged, to this purpose,
Cyril

Cyrl. Hierol.
Ambrose.
Greg. Naz.
Aug.
Chryl.

Cyrl of Ierusalem Catech. mystagog. 5. ad recens baptizatos, pag. 546. Ambrose lib. 3. desp. S. c. 12. Greg. Naz. de obit. Greg. August. in Psalm. 98. Nemo carnem illam manducat, priusquam adorauerit; & Chrysost. ad Pop. Antioch. hom 61. Adora, & Communica.

Cyrl Hier.
Catech. my-
stagog. 5.

Which Testimonies, although they do not all iustifie the Popish manner of *Adoration*, whereby the Papists adore (in an opinion of *Transubstantiation*) the Element of *bread*, as the very person of the Son of God; yet do they euince an outward *Humiliation* of the body to God, and vnto *Christ*, at the receiuing of these pledges, as from the hands of *Christ*: which the words of *Cyrl*, in the place aboue cited, do explaine, who speaking of taking the *Cup*, saith; *κύριον, & τρεπὶ προσκυνήσεως & σεβασματός, λέγων τὸ ἀμήν.* Bowing thy selfe, after a manner of *Adoration*, and worship saying, *Amen*. Here you haue a gesture of *Adoration*, I say not to the *Cup*; but, at the receiuing of the *Cup*, vnto *Christ*, by relation of a gift, from a *Giuer*: I say againe vnto *Christ*; for that *Adoration* was directed vnto him, vnto whom the oration and prayer was due, in saying, *Amen*.

In the next place, after we haue learned that there was a gesture of *Adoration* vsed, we are to enquire concerning this gesture of *Kneeling*. Is not this a gesture of *Adoration*, which is often both commended and commanded in holy Scripture? If then the *Adoration* of *Christ*, in receiuing of this gift be lawfull; Shall the more humble gesture make the act of *Adoration* lesse lawfull?

The third point remaineth, which is to vnderstand aright, whereunto, or to whom this *Adoration* is to be directed, without danger of *Idolatry*. This is taught vs by our Liturgie; according herein, with the most ancient

ancient Liturgies of the Primitiue Church : *Sursum corda, Lift up your hearts*, to wit, vnto the Father of our Lord *Iesus Christ*, that gaue his Sonne; and vnto *Christ* himselfe, the Lambe of God, that sitteth vpon the Throne, that gaue himselfe for our redemption, by his body and blood.

Now, to come to the point, and, for the present, to grant that some wicked *Pope* had inuented *Adoration*, by *Kneeling*; yet are wee notwithstanding discreetly to distinguish of colours, lest that, for want of due circumspection, we call *Blacke white*, and *white blacke*.

To this purpose, I shall expedite this doubt, by certaine demands. I aske then, first, whether euery *Inuention* is to be condemned, because the *Authour* thereof was some euill *Pope*? He that should affirme this, must consequently deny the vse of a Gunne; because the Inuentor thereof was a Fryar: or the wearing of a Coate, because the Taylor happily was a Theefe.

Secondly, I aske, shall we condemne the *gesture* it selfe, because it is *Kneeling*? To affirme this, were consequently to condemne, not so much the *Inuention* of man, as the Ordinance of God; who often requireth in his worship the act of *Kneeling*.

Thirdly, I aske, must we therefore refuse this *gesture* because it is for *Adoration*? To affirme this, were consequently to disallow the ancient custome of *bowing* the body, for that was a *gesture* of *Adoration*.

Fourthly, I aske, ought we to abhorre this *gesture* of *Kneeling*, onely as it was applyed by the *Pope*, for a Diuine *Adoration* of the Hoast it selfe? This we confesse to be indeed, a *Popish Inuention*, and as execrable an *Idolatry* as *Christendome* hath euer scene; and to condemne this onely, is fully to iustifie our Church, which doth as

much detest that abomination, as any Aduerſarie of that Romiſh Synagogue.

Zepper. polit.
l. c. 12. pag.
137.

As for *Honorius*, whom you fancy to haue bene the firſt Inuentor of the foreſaid manner of *Adoration* by *Kneeling*, it is more then my bookes do teach me; ſure I am, that you will witneſſe *Zepperus* ſaith: *Honorius de-creuit, vt cum eleuatur hoſtia ſalutaris, quiſque ſe reuerenter inclinet*: Which words [*to incline reuerently*] do notiſie vnto vs rather the *bowing* of the body, than the *bending* of the knee: albeit I will not contend about the firſt Authour of this *Adoration*, whether *Honorius*, or *Innocentius*; for it is not materiall.

SECT. XXII.

Their ſixt Accuſation, againſt the geſture of Kneeling, is taken from the Popiſh Abufe thereof.

Abridg. Line.
p. 30.

The geſture of kneeling in the act of receiuing, is notoriously knowne to haue bene of old, and to be ſtill abuſed to Idolatry by Papiſts, by whom it is daily vſed in the worſhip of their breaden god; and that vpon an Idolatrous intent, that the bread is become God: yea and one of their ſtrongeſt Arguments, to iuſtifie that their Idolatrous conceit of Tranſubſtantiation, is, becauſe elſe the Church ſhould commit Idolatry, in kneeling before the Elements.

Our Answer.

And it is as well knowne, that *Proteſtants*, in *Kneeling* at the receiuing of the conſecrated Elements, do not abuſe them to *Idolatry*; but do as much hate the *Romiſh Moloch*, to wit, that their breaden god, as doth any Non-conformiſt: knowing and profeſſing that truth, which *Theodore* a thouſand two hundred yeares ſince, publiſhed in expreſſe termes, ſaying; that *Bread*, after the words

words of Consecration, doth remaine still bread, both in Diall. 2. c. 24. forme, in figure, and in substance. Whereby the insatuation of the Romanists appeareth to be palpably grosse; the rather because they can haue no colour of euasion, as I haue shewed else-where.

SECT. XXIII.

The seuenth and last Accusation, vsed by the Non-conformists, against the gesture of Kneeling, is a pretence of Idolatry.

This gesture is vsed as a part of Gods worship, because it is held as a religious Adoration by all men. Abridg. Line. pag. 41.

Our Answer.

If you could demonstrate, that this gesture is either vsed as a proper part of Gods worship, or else that it receiveth from vs that *Popish Adoration*, which you pretend; then might you with one breath iustifie your opposition against the Church, and condemne her imposition of such Rites vpon you: but that, in prooffe, this, as likewise the rest of our Ceremonies, are not maintained or obserued in our Church, as essentiall parts of worship, but onely as circumstantiall, and conuenient adiuncts, and appendices; we haue already be- See aboue part. 1. cha. 2. slowen an whole Chapter. And as for our manner of *Kneeling*, heere questioned, we make no doubt to vindicate it from all crime of *Idolatry*; yea, or the least suspicion thereof.

SECT. XXIII.

The first Reason of the Non-conformists to prove our manner of Kneeling Idolatrous, because, before a Creature.

Abridg. Linc. p. 56. *To adore God in, or before any creature, without warrant of the word of God, is Idolatry.*

Our Answer.

This Position may not run current, without all exception; for to exclude, from the act of the *Adoration* of God, or of *Christ*, all these Prepositions of *by, in, before*, onely in respect of the creatures; were consequently to forbid vs to pray *by, or, with* our tongues; the Instruments of *Adoration*: or, *In* the Temple, the house of God, and the place of the solempne *Adoration*; or yet either directly against vs, *Before* the Table of this sacred Banquet, and Supper, called the Lords Table; or else vpwards *Before* the heauens aboue, towards the Celestiall seate and Sanctuary of God. Therefore except you will compell vs to *Adore God*, with our lippes and eyes shut, you must admit of some limitation; and, by some distinction, shew, when, or how a man may adore, *by, in* or *before* a creature, without Idolatry: whereof we are to say more in the Sections following.

SECT. XXV.

Their second Reason, to prove our fore-said Gesture of Kneeling Idolatrous, because there is in it a Relatiue worship.

M. Nic.

Because all relatiue Adoration of God, before a creature, with respect vnto it, is Idolatry. But the reverence used in the receiving

ceiving of the Sacrament, is a relative adoration of Christ, with respect vnto the Sacrament; for they say, they do reverence to the Sacrament, which is Idolatrous.

Our Answer.

We expected that you would at least haue endeouored to proue, in our manner of *Kneeling*, a *Popish* kind of *relative* worship, which is (as in their *Crucifixe*) to fasten our diuine *Adoration* vpon the *Creature*, that it may so, by a *representatiue relation*, be conueied vnto the *Creator*; whereof we are to speake in the Section following. But, in stead of *worship*, by *representatiue* relation to *Christ*, you speake onely of a *Relation* from *God* vnto the *Creature*, telling vs of a *relative Adoration* of *Christ*, with respect vnto the *Sacrament*, which is extremely different, as you may iudge by your owne *Actions*.

For do not you your selues allow a *relative Reuerence* (and that iustly) in reading the word of *God*; a *Reuerence* in praying vnto *God*; a *Reuerence* in religious hallowing of the *Lords* day; a *Reuerence* in entring into the solemn place of *Gods* worship, which is the house of *God*? and haue not all these a *relative* respect betweene *God* and his *Creatures*? for the *Scriptures*, which are but lines of *Incke*, are *Creatures*, yet such as are called *holy Scriptures*; and are *Signes* expressing vnto vs the *Truth* of *God*. The words of mans voice are such *Creatures*, which by ancient learning are called *σύμβολα τῶν πραγμάτων*; that is, the *Signes of things signified thereby*; and being vfed in prayer vnto *God*, do present our *Humilitie*, *thankfulness*, and *Adoration* vnto him. The *Sabbaoth* day is, as all other dayes, a *Creature* of *God*, and yet is set apart, and appropriated by *GOD* vnto his *Adoration*; and

commanded, in that regard, to be hallowed of vs, which is in a respect that we haue from *God* vnto it. The solemne place of *Gods* worship, where-soeuer it bee, is a *Creature* of *God*, and hath reference vnto *God*, as an house to the owner thereof. Now shall these be vsed with a Religious *Reuerence*, and with a *relative* respect, and shall onely the blessed *Sacrament* of our Lord *Iesus Christ* bee Celebrated without any such *Reuerence*? *Procul hinc, procul este----*

But I know you cannot be so profanely-minded toward this *Sacrament*, because you are not ignorant; that this is the whole Argument of that Chapter of *S. Paul*, *1. Cor. 11.* telling them of the visible Iudgements of *God* vpon many of the *Corinthians*, thus, *Many of you are sicke, and many are asleepe,* (that is dead,) but why? [*ob hanc causam,*] *for this cause*, saith the Apostle, to wit, because they came so profanely vnto it, as if they had come to the heathenish Bacchanals, or to their owne *Domesticall* Tables. For thus he saith; *Hane you not houses to eate and drinke in? but you come hisher, not discerning the Lords bodie?* As if he had said, do you come so *homely* vnto this spirituall Banquet, ordained for the refreshing and replenishing of your soules, which you are to partake of, with hope of remission of your sinnes, in this life; and of a blessednesse both of your bodies and soules, in the Resurrection of the iust, through the vertue and price of your redemption, by the death of *Christ*, in his body Crucified, and blood shed for you?

1. Cor. 11.

Ver. 30.

Ver. 22.
Ver. 29.

SECT. XXVI.

Their first Confirmation of the aforesaid pretended Idolatry, by relative worship, in Kneeling.

Yea there hath bene found in all ages, the roote of Idolatry (if not grosse Idolatry it selfe) to giue to the signe that shew of outward Reuerence and Adoration, which is due to the thing signified, and to the giuer himselfe. Abridg Line. p. 68.

Our Answer.

What a sinister supposition is this? as though that the Reuerence, due to Christ, were giuen vnto the Sacrament of Christ? this, we confesse, were true Idolatry.

You may not thinke much, if our Church do now sharpen her Censures and Corrections against you, who thus multiply your Calumniation against her, especially in this branding her with no lesse heynous a Crime than Idolatry, which is (as being the most vile of all other) called in holy writ, not onely abominable, but also abomination it selfe. It will therefore concerne you to make good your godlesse aspersions, by some manner of reason; for this, which you deliuered in the last place, is rather a reproofe of your supposed guiltines, than any proofe thereof.

SECT. XXVII.

Their second Confirmation of the pretended relative Idolatrous worship.

Else why is it not used in Baptisme, as well as at this Sacrament, except that, with the Idolatrous Papists, we will say that it is of greater dignitie then the Sacrament of Baptisme? Abridg Line. p. 68.

Our

Our Answer.

See above.

Nay rather seeing that you know the doctrine of the Church to esteeme both the *Sacraments* of equall dignitie (for as much as they proceede from the same authoritie of our Sauour, and are ordained for the same end, euen to be *seales of faith*, concerning the promises of saluation vnto vs) Why do you make such an odious obiection; and not rather thinke that this *Reuerence* is inioyned, without any *Papisticall* intent? Cannot this satisfie you, but you will stil exclaime and say, Why is this reuerence done at the receiuing of the *Eucharist*, except it be with the *Idolatrous Papists*? I tell you, this is done, not to consent with the *Idolatrous Papists*, but absolutely to confute them, who cannot but acknowledge, that our *Sacrament of Baptisme* is a very perfect *Baptisme*, according both to the essentiall matter, and manner, which *Christ* himselte ordained. But as for our *Sacrament of the Eucharist*, they do (as hath bene shewen) vilifie it as common and ordinarie *bread and wine*. The difference then, as you see, is, not in an opinion, that the *Eucharist* is of greater dignitie than *Baptisme* with vs; but because it is of lesse esteeme among the *Papists*.

Notwithstanding be not offended with me, if that I cannot thinke any of you so irreligious, as not to be willing to *kneele* reuerently in holy prayer vnto God, in the time of the Celebration of *Baptisme*; especially when prayer is vsed to God, to *blesse his owne ordinance* in the behalfe of the child. Which manner of worship, is so farre from *Idolatrie*, that the very *Infant* baptized, if it could speake, would say, that the *Adoration*, there, is not directed vnto the Element of the water, but vnto God, for his grace vpon the child.

S E C T.

SECT. XXVIII.

*Their third Confutation of the pretended Idolatry,
by Relative worship.*

Or why do we not condemne the Papists, for Kneeling and praying Abridge Line.
before a Crucifixe? This Bellarmine doth inferre upon the opinion P. 66.
of them that hold, that Christ, although he be not corporally present,
may be adored in the Sacrament; then, saith he, it is not Idolatry to
Kneele before an Image. And indeed thus the Papists answer: Wee
(say they) do not worship unto the Image, but unto God that is re-
presented thereby.

Our Answer.

There is, in the place alledged, objected against Prote- Bell. l. 2. de
stants a Testimony out of *Nazianzen*; in the same place Euch. c. 18.
P. Martyrs Answer to that Testimony is fully related;
then followeth the Reply of *Bellarmino*, vpon that An-
swer of *P. Martyr*; and now our Non-conformists bring
in their reference from *Bellarmino*s Reply. So that this
play consisteth necessarily of foure parts; *Nazianzen*
the speaker, *P. Martyr*, the expounder, *Bellarmino* the Re-
plyer, and the *Non-conformist*, the Applyers of *Bellarmino*s
conceit. It will not displease our Reader, to see each par-
tie Act his owne part.

First, *Nazianzen*s Testimony is this; *Super Altare
coli Christum*: Christ is Adored vpon the Altar. Whence
the Papists collect, that men must adore, with diuine wor-
ship, the Sacrament that is vpon the Altar. Secondly, *P.
Martyr* Answereth; *Coli quidem Christum, sed coli in
Symbolo, sicut in symbolo significatur*: That is, Christ is
worshipped in the signe, as he is signified thereby.

Thirdly, *Bellarmino* replyeth; Then (saith he) may it
be lawfull to fall downe before the signe, and to Adore Christ
there, although absent fro thence; & consequently is it lawfull

to fall downe, and worship the Eucharist, and Images of Christ; neither is this Idolatry, as Protestants exclaime.

Fourthly, hence our Non-conformists follow Bellarmine, and borrow of that good fellow his staffe, to knock their fellow brethren: but leaue P. Martyr, now defending the common Cause of all Protestants; as if they had conspired, to betray their owne Adoration into the hands of a common Aduersarie.

P. Mar. Loc.
Com. Clall.
610, p. 863.

But we must in part excuse them; because they dealt not thus in malice, against his person; but in ignorance of his iudgement: for P. Martyr, discussing the same Argument else-where, doth fully expresse his owne meaning. Adoration (saith he) consisteth in Imuocation, confession, and giuing of thanks, all which are due vnto God, and vnto Christ, wheresoever they do manifest themselves vnto vs; which is done three manner of wayes; First, by the inward thought of the heart moued by the Spirit of God, in our earnest apprehension of God, and of Christ: then followeth our Adoration of them, by imuocating, Confession, and giuing of thanks. Secondly, they declare themselves sometimes by externall words, as by holy Scriptures, & godly Sermons. And thirdly, by outward signes, as in the Arke of the Couenant, and in our Sacraments; yet so, that Adoration be not fixed vpon the symbols, or signes, but in Spirit and in Truth, vpon Christ sitting on the right hand of God in Heaven. Notwithstanding, because the simple people, by reason of the error of Transubstantiation, rooted in them, cannot so easily vnderstand this, I should thinke, that men should abstaine from outward prostrating themselves in kneeling, untill they bee better instructed. I confesse that many do godly kneele, and Adore at the hearing of these words, [*Es verbum caro factum est*], where notwithstanding not the words, but the things are adored: euen so the signes

in

in the Sacrament are not adored.

Wherein *P. Martyr* could haue no other meaning, than, by a *significatiue relation*, from the *signe*, to the thing *signified*. For a man, in *Kneeling* at the *Sacrament*, should vpon the sight thereof abstract his thoughts from the sensible obiekt, and lifting vp both his eyes and his heart vnto heauen, should *Adore*, that is (as he saith) *inuocate*, *confesse*, and *giue thanks vnto God, and vnto Christ*.

But how shall this Answer iustifie the *Papish* manner of worship; *Kneeling before*, and to an *Image*; sometimes inuocating the *Image* it selfe, and fixing their thoughts vpon it; or at least vsing to *Adore Christ*, with it? as we shall proue. Whereas, contrariwise, this our *Adoration* of *Christ*, arising from the sight of the *Sacrament*, is no more, in the iudgement of *P. Martyr*, than when at the hearing of the sensible words of the Scripture, or of a godly Sermon, our thoughts are not fixed vpon the Elements of words and syllables, but by them are eleuated and drawne vnto *Inuocation*, and *thanksgiuing vnto God*. According to this meaning, *P. Martyr* (you see) alloweth *Kneeling*, at the receiuing of the *Sacrament*, to a people *instructed*. Now if, after three-score yeeres preaching, our people haue not bene sufficiently *instructed*, the cause must be imputed either to the ignorance, or negligence of their Teachers; except you will haue vs thinke, that they are past instruction. Hitherto of our particular Answer.

SECT. XXIX.

Our more generall Confutation of the Non-conformists, proving both that a Reuerence is due, at the receiving of the blessed Sacrament; and that the Reuerence, by Kneeling, hath not Affinity with Romish Idolatry, first, by Reason, and the grounds thereof.

As differences of Colours are best discerned, when they are compared together; so may we most easily distinguish the diuers opinions, both of our *Protestants* from *Papists*, and of *Papists*, among themselves, concerning *Relatiue*, or *Respectiue worship*, by onely relating of their different obiects; especially in these termes, concerning *Reuerence*. We shall therefore first discover the error of *Poperie* herein: and so will the truth of our *Reuerence* be better discerned.

SECT. XXX.

Our first ground of Confutation is, by discovering of the Romish superstition, in her maner of worship, whether Relatiue, or Absolute, or ioyntly both.

The *Relatiue* maner of *worship*, (as it is professed in the Church of *Rome*) appeareth to be of two sorts, according to the two different opinions of her professors.

SECT. XXXI.

The first opinion of Romish Relatiue worship, and our difference from it.

Some *Romanists* are produced, by *Bell* to hold only this respect

respect in their worship, by an Image; namely, to fall downe Before it, and By it, and In it, to honour the person that is represented thereby: which opinion he attributeth vnto Alexander, Durand, and Alphonsus de Castro: vnto whom Suarez the Iesuit adioyneth Holcot, and Picus Mirandula. Amongst these, Durand may speake for the rest. This kind of worship of an Image (saith he) is but improperly and abusiuely so called, because, by the Image, we haue a remembrance of the person; which is worshipped as well in the presence of the Image, as if he were really present.

Bellar. l. 2. de Imag. Sanct. c. 20.

Suar. Tom. 1. in Thom. quest. 29. disp. 54. sect. 3.

This opinion, among many other intollerable conceits of the Papists, about their relative worship, seemeth most tollerable; and yet I may aske any ingenious man, whether he euer heard (I do not say our Church, but) any approued Doctour therein, teach, that we do, or ought to Kneele before the Sacrament; that By it, or In it, we may personally worship Christ, as if he were really present.

But you peradventure will aske me, what is then the respect, that we haue to Christ in this receiuing? Haue patience a while, vntill we shall come to this point; & be not too hasty to vrge vs, to deliuer all at once. It is a dangerous thing for men to gallop in rough & rocky waies.

Bellarmin. Ceremoniarum sunt res indifferentes, sed sunt res viles, meritoriar, & pars quædam cultus diuini, lib. 2. de effect. sacram. c. 31. sect. Quinta. prop.

For the present, be content to know, that whereas the Papist doth directly prostrate himselfe to the Crucifix or Image, with an opinion of holines and efficacy in that object, to make his prayers more acceptable; and therefore hath some confidence In it, & by it, to be more easily heard of God: this cannot but be exceedingly superstitious. But our Kneeling is not so directed, that either In hoc obiecto, vel per illud, we may be more acceptable, but we vse it, tanquam obiectum à quo, that vpon sight of this Sacrament, as a visible Word, (euen as at the hearing of the audible words of Gods booke) our hearts may be

moued to a spirituall contemplation of God, and of Christ, vnto whom we pray. The *Papists* adoration is somewhat *Inhaesive in obiecto*, or *adhaesive per obiectum*, but ours is, *abstractiue, ab obiecto*. Thus much of the first manner of *Relative worship*.

SECT. XXXII.

*The second Romish Opinion of Relative worship,
and our difference from it.*

Bellar. lib. 2.
de Imag. sanc.
cap. 22.

You haue obiected, against vs, the *Papists* in generall; and by name haue called in *Bellarmino* for your Proctor: We are desirous to heare him speake, and deliuer vnto vs that opinion, which he himselfe holdeth, and defendeth, as the generall doctrine of the *Romish Church*. And it standeth thus. *Images are to be worshipped with the same honour, wherewith the person represented is honoured, although improperly, and accidentally.* How like you this peece of learning? I know, you abhorre it, and our Church (you know) doth as much detest it, as your selues.

Yet is this the man, forsooth, from whom you learned to compare the *Romish worship* of a *Crucifixe*, with our worshipping of *Christ*, in receiuing of the *Lords Sacrament*. That therefore you may be confuted (as the Schoole speaketh) euen *In terminis*, I shall entreate your Proctor to expresse the meaning of his former proposition, in their manner of worship of the *Crucifixe*; Euen as (saith he) *when the Preacher saith vnto the Crucifixe, [Tu redemisti nos] this is spoken to the Crucifixe, not as it is an Image, or as it is wood; but as it is taken in stead of Christ himselfe: that is, they are spoken to Christ himselfe, whom it doth represent.*

I returne to the proposition, as it is deliuered by *Sua. Suarez quo*
rez, a principall Iesuit. *The Image is and ought to be ado-* *supra sect. 4.*
red with the same worship, wherewith the person signified
is honoured. Which he laboureth to proue by the Coun-
 cell of Trent; where it is thus decreed: *By Images which* *Conc. Trid.*
we kisse, and before which we fall downe [Christum ado- *lect. 25.*
ramus, -- & Sanctos veneramus] that is, *We adore Christ,*
and reuerence the Saints. Whereupon the Iesuit maketh
 this Comment: *Per [adoramus] latria; & per [venera-*
mur] dulia significatur. By *[adore]* is signified *[latria:]*
 meaning the worship, which, they say, is proper vnto
 God (so they professe to adore *Christ* in worshipping an
Image;) and by *[reuerence]* is signified *Dulia*, which is that
 worship wherewith they say, in worshipping of the *Ima-*
ges of Saints, they honour the Saints.

And consult both with *Bellarmino* and *Suarez*, and
 the whole Schoole of *Iesuites*, reporting vnto vs the
 doctrine of the Church of *Rome* at this day; and they
 all conclude, that the *Image* of *Christ* or of *God*, is ho-
 noured *Eodem actu latria;* with the same act of *Latria*,
 which they call *Diuine worship;* *Quamuis modo quodam*
inferiori. Are not these excellent *Chimists*, who can
 extract a *Degree of worship Inferiour* to that which is
Diuine, from an *Act of worship* which is *properly Diuine?*
 Which if they could; yet how shall they make their peo-
 ple so metaphysicall?

But what will you say to all this? do not your con-
 sciences tell you, that the Religion of our Church hath
 catechised you, from your infancy, to execrate and
 condemne all such sacrilegious *Relation of the worship of*
signes, as this is; wherein they professe in the very same
 act of *Adoration* (which they call *Latria*, that is, a worship
 proper to the *Diuine Maiestie*) to adore both the crea-
 ture

ture, and the Creator; yet (as they will make vs beleue) to the one *modo quodam inferiori*, which is a Metaphysicall conceit, apprehending a difference of manner in the Identitie of action, whereof their people (in whom Ignorance is the Mother of Deuotion) are no doubt very capable. For how can they, in an act of *Latria* to an (according to the ancient acceptation of the word) Idoll, free themselues of all *Idolatrie*? Thus much of the *Romish* manner of *Relative* worship.

SECT. XXXIII.

The Romish Decree and absolute manner of worship both of an Image, and of the Sacrament.

First concerning an Image.

Bellar. q^{uo}
supra cap. 21.

Their profession heerein is to worship the Image (*tantum obiectum quod colitur*), euen that which they see, and kneele before; this Bellarmine discovereth in two propositions. The first; *The Images of Christ and of the Saints are to be worshipped not onely improperly, by themselves, and not as they do represent any person, so that the Images themselves terminate (I may render it, possesse) that worship, as they are considered in themselves, and not as they represent any person.* And he addeth saying; *If that Images were not to be worshipped, but onely improperly, as signes, before which; or, by which; or in which the person represented is honoured: the may we deny (saith he) that any are to be worshipped at all.*

Now that you haue heard your Proctor speak, & tell you that the *Romish* Church alloweth a worship of *Images without relation vnto any person, whose Images they be:* You are chargeable to shew that this superstition may be iustly imputed vnto vs. It is manifest that you cannot: for the worship, which you call into question, is onely *relative*; and this of Bellarmine is professedly giuen to *Images*, and to *signes*, without any relation at all.

SECT.

SECT. XXXIIII.

*The second absolute, and direct Romish worship of
the Sacrament, Idolatrously.*

It is the *Romish* profession, to adore the *Sacrament* (namely the corporall substance contained therein) as the very person of the Son of God, in the proper substance of his bodily presence; which we iudge *Idolatrous*, not onely by an *Accidentall* possibility, but by an *absolute* infallibility.

For first, that the worshippers do adore the bread with diuine honour, instead of *Christ* himselfe (which possibility the Doctors of the *Romish* Church do cōfesse) may happen to their *Adoration* of the *Eucharist*, by reason of many possible accidents: as if he that consecrateth haue not had a true *Ordination*; or, in consecrating of the *Sacrament*, haue not a right *Intention*; or, in uttering the words of *Consecration*, faile in his syllablicall pronunciation; or, if the formes of the *Sacraments* themselues, by vnfit admixtion, or putrification, lose their perfection. In all these (for euerie one of them is possible) possibilities it may fall out that the *Romish* worshippers do adore with Diuine honour the element of bread, instead of the Son of God: which what is it but, at least, an *Accidentall Idolatry*; but yet true *Idolatry*?

They haue, in this case, no other colour of euasion, than to tell vs, that when they kneele downe to adore this *Sacrament*, they do it with an implicite and inward conceit of the minde, saying; *If Christ be present, then I adore thee &c.* But this is a most miserable shift, to make *Adoration* (which is the highest honour, & homage, which man oweth properly to God) vnto an Hypothetical beleefe [*if Christ be there.*] The truth of God telleth vs, that whosoever cometh to God, *He must beleeme that God is*, that is,

Pp

honour

See the Pro-
testants Ap-
peale lib. 2.
c. 2. sect. 23.

honour him with a Divine faith, that he is wheresoever he is adored: But in *Ihs* and *Ands*, that is, in fallibilities, there can be no Divine faith. *Ergo*, this *Suppositiue* faith is meerey supposititious; because it is impossible, that the Ielousie of *God* should admit of a doctrine, or Religion, whereby it must necessarily happen sometime, that the creature should be worshipped with honour, properly due vnto the Creator himselfe. This be spoken of the possibility.

How much more *Idolatrous* must they appeare to be, when as, by necessary consequences from *Scripture*, iudgement of ancient *Fathers*, and the aduocation of the perfectest *Senses* of man, it may be infallibly proued, that that which they adore, as *Christ* himselfe, remaineth still in *figure, forme, and substance*, the same *Bread*, that it was before *Consecration*? This inferreth such an infallibilitie of their *Idolatry*, that it is impossible, but the *Papist* Adoration of this *Sacrament* must be *Idolatrous*. From which kind of *Idolatry*, whether possible, or infallible, you will free vs, before we conclude this cause.

Hitherto haue we shewne what kinde of worship, in receiuing the *Sacrament*, ours is not; namely, not *Papist*; whether you consider the *Relative* kinde of worship, by making the *Sacrament* an obiect of *Adoration*, *In quo*, or *per quod*: or else the absolute manner of *Adoration*, by worshipping the *Sacrament*, *tanquam obiectum, quod adoratur*. We are now to shew, what is the obiect of our *Reuerence*, in receiuing the *Sacrament*.

SECT. XXXV.

*The Relatine Reuerence, which is vsed in our Church,
in respect of the Sacrament, is without
note of Idolatry.*

First, if our *Relation* be made from the *Signe* to *Christ*, the thing signified; then, is the *Sacrament*, *objectum à quo significatiue*: the *Signe* mouing vs to that [*Sursum corda*] to lift vp our mindes, from the earthly object of *Sense*, *Bread &c.* to the body of *Christ*, the spirituall object of faith, vpon his Tribunall Seate in Heauen. Wherein (as hath bene proued out of your *See above*, owne Witnesse) there can be no shadow of any *Idolatrous Adoration*.

Or secondly, our *relation* may be taken from *Christ*, to the *Sacrament*, as betweene a giuer and his gift; and so, in *Kneeling* downe, we take this holy *Sacrament*, as the *mysticall* pledge and seale of the body and bloud of *Christ*, the price of our Redemption, apprehended by faith. Whereas therefore the deuout Communicant is vpon his *Knees*, praying to the blessed *Trinitie*, to be made a welcome partaker of so heauenly a Feast; and praying the supreme Deity for these Royall tokens of his grace; this respect and *relation*, being a reuerent taking of this so inestimable a gift, as from the hands of *Christ*, according to his owne Ordinance, cannot come within the least suspicion of *Idolatry*.

SECT. XXXVI.

*This our former relation of Reuerence, betweene a Giuer
and his Gift, is illustrated by a Similitude.*

We were ready to illustrate our former Reuerence,

by the comparifon of receiuing a *gift*, from the hand of earthly Maieftie; but we perceiue that the *Non-conformifts* are ready to preoccupate.

SECT. XXXVII.

The Non-conformifts preuention, vnto our Comparifon.

Abridg.Linc.
p.67.

There is no proportion betweene the Ciuill reuerence, given to a King, or to the gift which we receive from him, and this religious reuerence to thefe bodily things; for there is far more danger of Idolatry here, then there.

Our Answer.

This obiection noteth onely a danger of *Idolatry*: but this is to feare where no feare is; for although there be not a *Proportion* of equality, betweene a *Ciuill* and *Religious reuerence*; yet is there a *proportion* of fimilitude, and the one doth fingularly illuftrate the other, in this cafe. For as a *Ciuill gift* ought to be taken with a *Ciuil reuerence*, from the hand of an earthly *Soueraigne*: fo must a *Spirituall gift*, and the *Instruments* thereof, be receiued with a *Spirituall* and *Religious Reuerence*; as from the Maieftie of *Chrift*, who instituted, and ordained it for vs. And as the *Ciuill reuerence*, vfed in receiuing the gift of the *King*, doth not derogate from the dignity of the *King*, but rather eftablifh it; becaufe the whole *reuerence* redoundeth to the *King*: fo this our religious receiuing of holy *Rytes*, doth magnifie the Author, but no way deifie the gift. And doubtleffe, none can be fo fimple, as feeing any Subiect, reuerently taking any grant, or efpecially gift, from the hand of an earthly *King*, by the token of a *Ring*, or, if you will by a *ruff*; as to imagine that worfhip to be derogatiue to the *Royaltie*, or Maieftie of the *King*.

SECT.

SECT. XXXVIII.

Our second ground of Confutation is taken from the Testimonies of their owne Witnesses, requiring of Communicants Reuerence, in receiuing any such Ordinances of God.

We are not ignorant, that many *Protestant* Authors are most frequent in condemning the gesture of *Kneeling*, at the receiuing of the holy Communion; but how? as it is vsed *Idolatrously* of *Papists*, in a sacriligious opinion, that the Element of *bread*, which they adore, is the very person of *Christ*: but not as it may be vsed religiously, by *Orthodoxe* and godly professors. For better demonstration whereof, it will be our office to produce their owne choicest Witnesses; all of the exacting of *Cōmunicants* an outward reuerence; and some allowing also of this kind of *Reuerence*, which is by *Kneeling*.

First, *M. Caluin*, chalking out, as it were, the right line of true *Decencie*, saith; *Sed operæpretium est, &c.* It will ^{Insist 1.4. c. 16.} be without labour, to define what is to be understood by ^{P 429.} that decorum and *Decencie*, which *Paul* commendeth. Indeed, the end of *Decencie* is, partly that whilest such *Rites*, which are vsed, may gaine veneration or reuerence vnto sacred things, we may be thereby holpen and exercised vnto *Denotion*; partly that also modestie and grauitie (which ought in all actions to be especially regarded) may most shine in them. But that must we account to be decency, which shalbe so fit for the reuerence of holy mysteries, as is meet for the exercise of godlines, or els cōuenient for ornament: nor can this be without profit, but will serue for the admonishing of men, with what modestie, religiousnesse, and reuerence they ought to handle holy things.

To this end we are forbid, by the Apostle, to mingle our profane drinkings with the holy Supper of the Lord; that women come not without the couers of their heads; and many other things we use, as namely, our praying upon our Knees, with our heads bare; and we administer the Sacraments of the Lord not sordidly, [*sed cum aliqua dignitate,*] but with a kind of Dignitie. You that haue excepted against vs, for Kneeling to auoide profanation, do you see how instantly and vrgently *M. Caluin* requireth an outward Reuerence, in the handling of such sacred Rites.

B. Jewel art. 8.
of Adoration
p. 212. of the
last edition.

Secondly, *Bishop Jewell*, falling vpon the same subiect, saith; Neither do we onely adore Christ, as very God, but also reuerence the Sacrament, and holy mystery of Christ his body and blood, and, as *Saint Ambrose* teacheth [*Baptismum Christi ubicunque est veneramur,*] That is, we worship Baptisme wheresoeuer it is had; and according to the Councell of *Athanasius*, [*Dominica verba attentè audiant, & fideliter adorent,*] Let men diligently heare, and faithfully reuerence the words of God. Briefly, we worship all other like things in such religious wise vnto Christ belonging; but these things we reuerence as holy, and as appointed, and commended by Christ: but we adore them not with any diuine honour, as Christ himselfe. Doe you not now see a Reuerence due vnto the Sacrament, without Adoration; that is to say, a Religion void of Idolatrous superstition? namely, by Relation from the giuer to the receiuing of the gift.

Zanch. de
Redemp. l. 1.
c. 17 p. 497.

Thirdly *Zanchie*, labouring likewise to remoue two contrary Vices; as the deadly enemies of Gods worship, the one is *αἰσχρονομία*, that is, Contempt or neglect of due worship; the second is *ψευδοῦς αἰσχρονομία*, false and superstitious worship; to the end he might establish that golden meane, called *θεσινομία*, which is the true sincere worship of God:

God: He, against the former Monster of Contempt of holy worship (out of the Apostles doctrine, 1. Cor. 11. whereby were condemned the vnreuerent commers to the Eucharist) collecteth, saying, *The Sacraments are to be used with outward Signes & Tokens of honor & reuerence,* Zanch. ibid. *not in regard of themselues, but in respect of Christ, by whom they are instituted: for God himselfe, when he forbad in his Law, the worship of any Images of mens making, yet taught he that his owne Images, to wit, his Sacraments, the signes of heauenly things should not be handled without some honour and reuerence. For as the word of God, although it must not* Ibid p. 531. *be adored, yet ought it to be handled, and hearkened vnto* c 17. The 10. *with Reuerence: so are the Sacraments worthy of Reuerence; which the Apostle perswadeth vnto, when he teacheth that men must eat the Sacrament of the Lords Supper [Digne] worthily. For although this worthinesse consisteth in the mind of a man, which is indewed with faith and Charitie, yet may it be also referred to an externall Reuerence, seeing that they among the Corinthians, that came irreuerently vnto the holy Supper, were grieuously chastned of the Lord, as the Apostle teacheth in the same place.*

Fourthly, *M. Beza* is alledged, as although commen- Abridg. Line *ding both inward & outward adoration, when these feare. p 64.* *full Ceremonies are celebrated: yet that, for the auoiding of danger or else suspicion of Idolatrie, he held it dangerous to use the Gesture of Kneeling in the Act of receiuing. It is true, and so it may be very requisite in those places and times, whereof he spake: and his exception is onely that it might be dangerous by some Consequence. But M. Beza saith not that the gesture of Kneeling, in the act of the receiuing the Sacrament, is idolatrous in it selfe; No, but the flat contrary. *Gen: culatio denique cum Symbola accipiuntur, Speciem quidem habet pia & Christiana ve-* Beza Epist: 11. p. 109. *nerationis,**

nerations, ac proinde olim potuit cum fructu usurpari. Do you not obserue that he condemneth not the gesture in it selfe, which (saith he) might haue bene profitably vsed in former times; namely, before that it was *Idolatrously* abused in the *Papish* Church? Which Testimonie as it cannot preiudice our Church which is now so seuered from *Poperie*, euen in this point of *Adoration*, that *Papists* themselues do know and confesse it; so doth it iustly condemne your condemnation of the act of *Kneeling*, by iudging it to be in it selfe directly *Idolatrous*. If you shall persist to tell vs, that *Beza* was of your Iudgement, then must you grant, that with the same breath, he defended a commendable *Idolatry*; seeing that he iudgeth the act of *Kneeling* to be in it selfe a profitable gesture, euen in the receiuing of the *Sacrament*.

P. Mart. Loc.
Com. Class 2.
c. 4. p. 203.

Fiftly, to the same purpose, and somewhat more expressly *P. Martyr*, *I do not contend* (saith he) *that Ceremonies should be euery where the same, but yet we ought to provide, that they be not against the word of God; yea they should as much as may be, be reduced vnto edification and decencie. Therefore it is no matter of difference, whether we receiue the Sacraments sitting, or standing, or Kneeling, so that the Institution of Christ it selfe be preferred, and occasion of superstition remoued.*

This his Position conteineth in it, these two suppositions, the first is, that *Kneeling* at the receiuing of the Communion is not an act of *superstition* it selfe: Secondly, that it may possibly be vsed now without danger of *Superstition*. And is not this also a plaine contradiction vnto your former assertions? I make no question but all other the Authors, who haue spoken absolutely for outward *Reuerence*, in the vse of sacred *Mysteries*, would not haue bene more vehement in condemning the *Idolatry*,
and

and sacrilegious manner of *Kneeling* of the *Papists*, then they would haue bene (at the least) equall and indifferent, to admit of our custome of *Kneeling*, if that they had beheld the decent integritie that is vsed therein. All this while we haue kept aloofe off; we come at last to parly with the Non-conformists themselues.

SECT. XXXIX.

Our third Confutation of the Non-conformists, and iustification of Our selues, is from the confession of Bellarmine, excusing Protestants from the suspition of Adoration; euen because they hold the matter of the Sacrament to remaine Bread.

This our Iustification, I confesse, is against their will, for it issueth out of an obiection, which the Non-conformists haue made to accuse, and condemne our Church.

The Non-conformists Obiection.

And Bellarmine hauing said that we, (whom he calleth Calvinists, and Sacramentaries) do not adore the Sacrament; neither, saith he, should any man maruell at that, seeing they do not beleene that Christ is really present, but that the bread in the Eucharist is indeed nothing else but the bread that came out of the Ouen.

Abridg. Line.
p. 31. quoting
Bellar. l. 4. de
Euch. c. 19.
art. 2.

Our Answer.

Do you not remember *Iosephs Cloke*, which his Mistressse caught hold of, to draw him to her lustfull bed? who notwithstanding afterwards, in a complaint vnto her husband, turned the same Cloke as a witnesse a-

Q9

gainst

gainst *Ioseph*, to conuince him of folly; notwithstanding it was, indeed, and in truth, a full demonstration of her owne filthinesse, and dishonesty. And see you not how wittily you do imitate that fact of *Iosephs Mistrie*, by obiecting to the Church of *England* the speech of *Bellarmino*, which in true construction may be a sound and euident Argument for her iustification: Seeing, that *Bellarmino*, so great an Aduersary, confessing that *Protestants do not adore the bread*, euen because they belecue it to be bread; doth consequently acknowledge, that they, by their receiuing of this *Sacrament*, cannot possibly be guilty of the Romish maner of *Adoration* of the outward Elements. What needeth therefore so great an outcry in the eares of simple people, to the slander of the true Church of *Christ*, by associating her, as afterwards ye do, with the Synagogue of *Antichrist*, in an *Idolatrous reuerence*?

Jewell art. 4.
of Adoration.
p. 282.

I alwayes expected, that, as often as you take from the mouth of *Bellarmino* such kind of speeches as this, obiecting that we thinke the *Sacrament* to bee nothing else but bread, that came out of the *Ouen*; you should haue shewne your selues zealous Aduocats for the common cause, by controlling the Iesuits impudencie: according as *M. Jewell* might haue instructed you, in his Answer against the like scoffe of *M. Harding*, in vilifying of our *Sacrament*. *Whereas M. Harding* (saith he) *unjustly defameth vs as reckoning the Sacraments of Christ nothing else but Tokens, let him vnderstand that we both thinke and speake reuerently of Christ his Sacraments, as knowing them to be the Testimonies of Gods promises, and instruments of the holy Ghost: and as we make not the Sacrament of Baptisme bare water, notwithstanding the nature and substance of water remaineth the same still; so we make not the Sacraments*

ment of Christ his body and blood, bare bread and wine : for, as Saint Augustine saith, [*Videndum est, non quid sint, sed quid significant*] we must not regard so much what they are, (namely in substance) as what they signifie, to wit, according to the new nature that they haue of a *Divine Sacrament*.

SECT. XL.

Our fourth Confutation of the Non-conformists, and Justification of our selues, iſſued from the Non-conformists owne Practiſe.

First, by their Intentionall Reuerence.

You would account it an extreme iniurie, to be censured as contemnners, or profaners of these holy mysteries; or not to celebrate and receiue them reuerently, with the truely religious affections of your hearts and mindes: which you professe will be the dutie of euery worthy Communicant, that shall rightly *discerne* in this Sacrament *the Lords body*. This being granted (which without impietie cannot be denyed) it ministreth vnto vs an Argument, whereby you may bee confuted (as I suppose) without all contradiction.

1. Cor. II. 29.

Fist, I may reason thus: That manner of Reuerence, which it is lawfull for a Christian to conceiue in his mind, the same is as lawfull for him (the case of Scandall excepted) to expresse in his outward gesture of bodie. But it is lawfull for a Christian to conceiue such a *Relative Reuerence*; as from the sight of the Sacrament (being *Obiectum à quo*) to raise his thoughts to a contemplation of the mysticall and spirituall obiect of faith, signified thereby: and vpon the vnderstanding of the mysticall, euen the body and blood of *Christ* really (albeit

beit not corporally) exhibited vnto vs in this Sacrament, to receiue these visible pledges of our redemption, by the death of *Christ*, (as the *Obiectum propter quod*) with all holy and reuerent deuotion of heart and mind. Therefore, it is lawfull to performe a sensible and bodily reuerence at our outward receiuing thereof.

The infallibilitie of this Consequence ariseth frō the difference which is betweene the inward, and outward Reuerence: for the inward reuerence is the formall part and very soule of reuerence, and farre exceedeth the bodily, which is but onely the materiall. Where therefore the materiall and bodily forme of Reuerence is accounted Idolatrous, there the Intentionall and formall much more; because the worship is in it selfe an Act indifferent, and so may become either religious, or superstitious, by the vse, or abuse thereof, according to the intention and mind of the Agent: euen as we may discern in this one word, *Aue*, vsed in salutation; for many came to *Christ*, and said *Aue*; O haile Master, and did honour him; the *Iewes* also bowed to him, & said *Aue*; & dishonoured him. The difference of these two consisted not in the outward gesture, which was the same (both sorts Saluters) but from the diuerse Intentions, the one kinde performing their salutations in ciuilitie, but the other in mockery. Euen so the gesture of *Kneeling* is an act indifferent in it selfe, being vsed as wel of Children to their Parents, as of either religious persons to God; or sacrilegious vnto Idols: but the formall distinction of each one proceedeth from the mind and affection of the Actor; for that, which is in childre pietie, & in subiects loyalty, the same is in the truely religious deuotion, and in the superstitious and sacrilegious Idolatrie.

Vpon these Premises wee inferre this conclusion;

on; that if there bee in you an inward, relative reuerence of soule, in the receiuing of this blessed Sacrament, from a respect had betwixt the *Doner, God,* and this holy Sacrament, being so precious a pledge of our saluation: then can it not be vnlawfull, to giue some expresseion of this your religious intention, by the same visible reuerence, in one, or other outward gesture of the body; especially being to participate of the Sacrament, the scale of mans redemption, both body and soule. And indeed the bodily parts of man are nothing else but the Organs and Instruments of the affections of his soule. If therefore that godly *Indignation*, which the *Publican* had against his sinnes, beshrewing (as it were) *Luk. 18.* his owne heart, commanded his hands to *Knock on his breast*: If *Hope* listeth up pure hands in prayer vnto heauen, in confidence of Gods promises: If holy *Faith* moued the womans hand to pull *Christ by the hemme of his garment*, in beleefe to be healed by some vertue from him: If *Charitie* stretched out the *Samaritans* hand, to *Bynd up the wounds* of the distressed man, that lay halfe dead by the way: If *Deuotion* towards God in *Lydia*, *Act. 16.* charged her eares to giue *Attention* to Gods word: If *Contrition* for sin powred out of *Peters eyes bitter teares* *Math. 26.* of repentance; shall not the vertue of *Humilitie*, haue some power to make demonstration of it selfe, in an acknowledgement of so vnderferued mercy, as is to be partaker, by faith, of the *body and bloud of our Lord Iesus*, by some significant gesture of bowing the body at the receiuing thereof, answerable to the religious affection of your mindes? Thus much of the *Intentionall Reuerence.*

SECT. XLI.

The second Practise of the Non-conformists, for our iustification, is Bodily: And this is either Accidentall, in respect of the Communicants; or Proper, in the manner of communicating.

The Accidentall is their Bodily presence, communicating with vs in this Sacrament, notwithstanding our manner of Reuerence.

Zapch. de re-
demp. p. 333.

This shall be my Reason: *Idolatry* is set downe, in the booke of God, as a necessary cause of Separation from all *Idolatrous* worshippers: for what affinity is there betweene *God* and *Belial*? Which one cause, although it were onely, might iustifie our departure out of the *Romish Babylon*. To this purpose, your Witnesse *Zanchie* giueth this Thesis. *Idololatria crimine inuoluntur, qui cum Idololatrijs, ipsorum Idololatrijs communicant.* Contrary-wise; the materiall breaking of *bread*, that is, the communicating in the blessed *Sacrament*, is a principall note of Vnion in one Faith and Religion, seeing that this *Sacrament* it selfe is a *mysticall signe* of the *union* of the *faithfull* among themselues; from which it hath receiued the Appellation to be called the *Communion*. Notwithstanding, you haue the grace to abide in the womb of our Church, and to liue in one Brotherhood with vs, in a publique profession of one doctrine and worship of God, in Prayers and Psalmes, and in the *Communion* it selfe. And now deliberate with your selues (I beseech you) whether you, by this your manner of calumniating, and traducing of the Churches practise, to call it *Idolatrous*, haue not bent the Authours of *Schisme*

to

to the *Separatists*, and *Apostates* of these times; vnto whom you haue giuen their first bane (euen this suspicion of *Superstitious* worship in our Church) whereby their hearts are so poysoned, and their braynes intoxicated, that now no Antidote of your making, can be able to cure them.

Take therefore vnto you the mindes of discrete and Christian hearts, either to be that you seeme, or to seeme to be that you are; as glorifiers of God with vs in our Church, so for our Church; that therefore you do not dishonour her that is your Glory and your Crowne, seeking (as she hath done many worthy *Martyrs of Christ*, and holy *Saints*) to breed and bring you vp, in the sincere faith of *Christ*, vnto your assured hope of eternall glory. Thus much of our iustification, by your *Accidentall practise* of consent, in Communion with vs, in this Sacrament.

SECT. XLII.

The third Practise of the Non-conformists, is from their Bodily Reuerence, at the receiuing of their food, both Corporall and Sacramentall.

First of their Corporall.

You your selues are knowne to be so reuerent in praying vnto God, as that, in saying grace before meate, you vse to vncouer your heads, and you do well: but look now to the act, is it not an act of *Reuerence*? Why else are you vncouered? And is it not an act of *Spirituall worship*; wherefore else do you pray? And is not the outward object, whereupon you look, meate, euen the treasure of God? how else can you desire God to *blesse These*
bis.

his creatures? And is not this your *Adoration* of *God*, relative and respectiue, arising betweene the *Gift*, and the *Giner*? otherwise why should you haue reference in prayer vnto *God*, for his *bleſſing* vpon your *meates*? And lastly, will you say (for this Interrogatiue must needs conuince your consciences) that this your *Adoration* is according to the *Popish* opinion, by a *personall representation*, in giuing any part thereof to the *creature*; by *adoring* either *It*, or *In it*, or *By it*? How then should you iustly condemne that *Romish Church* of *Superstition*? Nay do you not acknowledge, that the respect, which you haue from the *meate* to *God*, is as from the *gift* vnto the *Giner*; and that *Gods gift* is an obiect, *propter quod*; for which you pray, and render praise vnto him? And why then do you infame our Church, as if she were *Idolatrous*, which teacheth you, in these, and all other points of *Adoration*, how to auoide all *Idolatry*? Surely he that cannot distinguish betweene these two, to wit, *Reuerence to God*, at the receiuing of his *Sacrament*; and *reuerence to God*, in the *Sacrament* receiued, may, when he would warme him at the fire, burne himselfe in the fire. Thus much of your practise in *Reuerence*, at receiuing your corporall food.

SECT. XLIII.

Our fifth Confutation of the Non-conformists, and iustification of our selues, is from the proper practise of the Non-conformists, in their outward Reuerence, at the receiuing of this Sacrament.

You may remember the whole passages, and very paces, we haue gone, that we might perswade you to allow,

allow, and imbrace our outward *gesture of reuerence*, in receiuing of the blessed *Sacrament*: some taken from *Reasons*; from *Confessions* of your owne *Witnesses*; from your owne *Practises*, not onely *Intentionall*, but also *Reall*; and this both *Accidentall* and *Proper*: and this, as in an outward and visible *reuerence*, in receiuing as well *Corporall*, as *Sacramentall* food. All these foure hauing bene manifested; it remaineth onely that we proue the last, concerning the *bodily Reuerence* performed by your selues, at the receiuing of the *Sacrament* it selfe.

I need not vse many words; you receiue this *Sacrament* with your heads vncovered, and would (I thinke) hold it a prophanenes, not to giue some outward semblance of *vncovering your heads* at the receiuing thereof. This being your generall practise, I do not see how you may iustifie your owne heads, and condemne your knees; by whatsoeuer pretence you can make. Will you say that (*kneeling*, & *vncovering* being both practised about the same act) the one *gesture* can be more subiect to *Idolatry* then the other? I appeale to your owne Witnesse, who cōdemning the peoples *adoration of Images*, doth ioyn-ly abandon these three gestures; *Genuflectionem, Capitis* Zanch. de re-
apertionem, & Corporis inclinationem: Kneeling on the knee, demp. lib. 1.
vncovering of the head, and bowing of the body; pag. 401. where and whensoeuer they are applyed vnto a false adoration: as being contrarie to the second commandment, [*Thou shalt not worship &c.*]

Or will you hold it reasonable to say, as some are thought to answer, that you, in the celebration of this *Sacrament*, beginning with prayer and *thankes-giuing*, were vncovered; and that now it is but *continuata actio*, a *continuing* of the same *gesture*, at the administration and participation thereof; either because of the publike *Psalmes*, then vsed in the Church, or for that you are ex-

crcised in a diuine meditation, about the Analogie between the elements of *bread and wine*, and the *body and bloud of Christ*, signified thereby; by as recall an applying of the same *body and bloud of Christ* to your soules, for the nourishment thereof, as you haue a recall and substantiall incorporation of the *bread and wine* into your bodies; & that you are presently ready to proceed in other prayers: so that, being vncovered, you cannot be said, so much to put off, as to keep off your hats; nor to be made *kneele*, but to be found *kneeling*, at the receiuing of this *Sacrament*.

Iam 1.

He that condemneth, in his own conscience, an other mans direct *vncovering* of the *head*, at the receiuing of the holy *Sacrament*, as superstitious, being himselfe *vncovered*; and shall notwithstanding excuse his owne *gesture*, because of the former pretence of a *continued action*, or spirituall meditation: This man shall be but (as *S. James* calleth him) a *Paralogizer*, and *deluder of his owne soule*: because no act is called good, *nisi ex integra causa*, that is, when it is good in euery part; but it is euill, *ex quouis defectu*, that is, vpon any one defect. Therefore the *continuance* of the same *gesture* cannot make that action good, wherein any part thereof, in respect of the object, is condemnable in it selfe; because if the *reuerence* at the receiuing be vnlawfull, I ought, in my behauiour, as well to haue declined that which ought not; as to haue practised that which ought to haue beene performed; especially where (*for God is a iealous God*) there could be the least *iealousie* of *Idolatry*.

The nature of due *reuerence* will more clearly appeare, by a sight of the contrary. If any Tenants, seeing their Lord riding, with his seruants, some before, and some behind, yet but meanelly furnished for their attendance, should be disposed to laugh and iest at them; & exercise the

the same scoffe vpon their Lord approaching; would it be any tollerable satisfaction, to say (when they should be called in question) that they did but onely continue their laughing and iesting?

Or will you hereupon suspect, that you haue erred, in being *vncovered*, and hereafter make amends with *couering* your heads? This would be but an hiddie, and giddie retractation, by which you must needs contradict the custome (as I suppose) of all the reformed Churches in Christendom: whereof one of your own choicest Witenesses testifieth, saying; *De hoc membro inter omnes pios constat, reipsa enim hoc comprobant, cum ad Sacramentorum participationem reuerenter, apertog; Capite accedunt; hac ratione protestantes, aquam illam Baptismi, panem & vinum Cœna non amplius esse res profanas, sed sacras, per quas Christus seipsum, suamq; gratiam communicat; eoq; esse reuerentia dignas &c.* It is a thing granted (saith he) of all godly men, and indeed testified and approued of them, by their comming to the participation of the Sacraments, Reuerently, with their heads *vncovered*, protesting thereby that the water of Baptisme, and the bread and wine in the Lords Supper are no common, but sacred things; whereby Christ doth communicate himselfe and his graces vnto vs, and that therefore they are worthy of this reuerence. Euen as (saith he) the word preached, although it is not to be adored, yet must it be reuerently handled, as the word not of men, but of God: and so likewise the Sacraments, in the administration of them, are worthy of reuerence, whereunto appertaineth the saying of the Apostle, commanding vs to eat and drink that cup &c., worthily; which worthinesse and dignity, although it doth properly consist in the minde indued with faith and love, yet may we not without cause referre it vnto the externall reuerence, whereupon it was that they, that came to the Lords Supper irreuerently, were severely chastned by the hand of

God. 1. Cor. 11. You see how exactly this your choice and venerable Witsnesse hath pleaded for an *externall gesture of reuerence*, by *uncovering the head*, at the receiuing of such holy Rites; which he maketh to be the same, in the case of worship, with the *bowing of the knee*.

You will peradventure reply; if the case standeth so, concerning *uncovering our heads*, why are we then condemned for irreuerence, and why is *Kneeling* required? Shall I tell you? I can conceiue but three reasons hereof: the first is, because diuers of you are thought to be *uncovered*, not with any intention to expresse your *reuerence*, at the receiuing of this *Sacrament*, because you condemne those that performe any *reuerence* by *kneeling*; therefore yee are vrged to *kneele*, that thereby you may manifest your vnanimity of one iudgement with our Church. Secondly, the order of *kneeling* hauing bene established by the Church, and being (as hath bene proued) a *Ceremony indifferent*, it is lawfully exacted, and ought to be performed by you, for expression of vniformitie. Lastly, because that *women* also (who because of their sex may not be *uncovered*) might shew the deuotion of their soules, by their bodily representation of *kneeling*; this gesture is required for an vniuersality of *Conformitie*.

To conclude, be you exhorted but to permit your *internall reuerence*, to become visible, by *bodily gesture*, or suffer your *knees* to be answerable to your *heads*, in outward *reuerence*: and then may we all ioyne the hands of true fellowship and *godly vnion*, in the participation of this holy *Communion*; and a more acceptable *Thanksgiving* in the *Eucharist* vnto the Trinity, in one indiuisible Vnitie, whereunto be ascribed all glory and prayse for euer. *Amen.*

FINIS.

and
ture
of
the

so,
on-
ed?
re-
be
ue.
ou
ee-
ou
th
ng
ne
od
r-
of
i-
e-
s-
a-
r
f
f
e